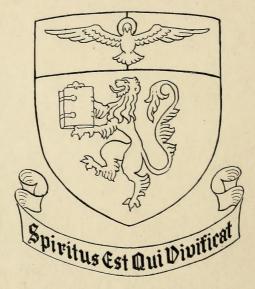


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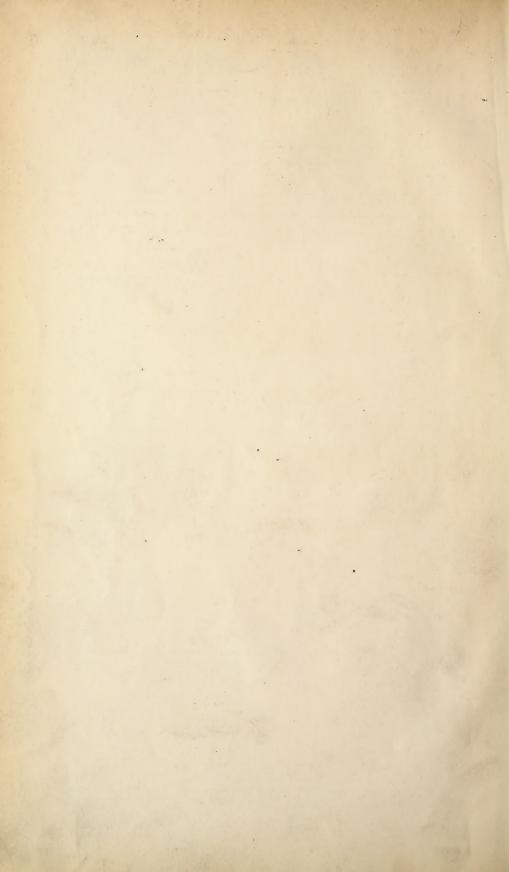






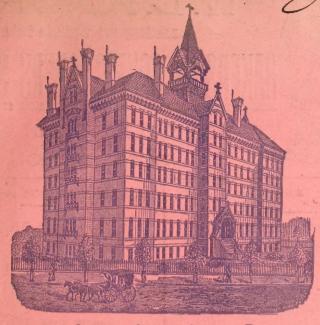


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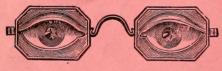


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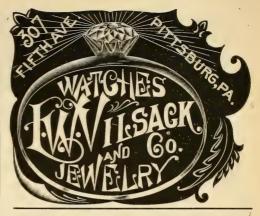
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# Pittsburg College Bulletin.

Pittsburg, Pa., October, 1902.

ol. IX.

No. 1.

#### Happy School-boy Days.

Thrice happy, happy school-boy days
When all the smiling hours
Flew by on wings of joy and praise
'Mid youth's bright, golden bowers!

The sun cast warm, unclouded rays In those, our happy school-boy days.

Swift-footed Time can ne'er efface
Our mem'rys treasured store
But wistful oft shall love to trace
The days that are no more.

Through all life's gloom our backward gaze Shall greet our happy school-boy days.

Ah me, that Spring could last for aye
Nor. yield to Winter's cold:
The flower of life a bud might stay
In youth's enchanted hold.

That smooth our bark might glide always With sunny skies and school-boy days!

The above, by a former professor in the College, was last year put to music by Father Griffin, and sung by our Chorus at the Commencement '02.

#### Shakespeare's Richard Third.

To compare in fewest words the Richard Third of poetry with the Richard Third of history, to observe where the two accounts aid, correct and balance each other, where they conflict and diverge, in order to form a just estimate of this famous character, and further, to give a brief summary of the chief literary qualities of Shakespeare's celebrated tragedy, may not be altogether uninteresting to the student of English history and literature.

The opening lines of the play introduce us to Richard, who, in a soliloquy of much vigor and stateliness, deliberately says "I am determined to prove a villian." The stern majesty of the language and its vigorous condensation seem to proceed from the mature mind of one long schooled in plots and crimes. We can easily imagine them uttered by a person hoary with age and steeped in iniquity. Yet Richard was at that time but 19 years old. The scene is laid in 1471; Richard was born in 1452.

This is but one example of the many allusions found in the tragedy inconsistent with the attested facts of history. Nor is this difficult to explain. Shakespeare was a poet, not a historian. He had no time, nor did he care, to seek out the details which fill up historical narrative. He merely seized upon the current beliefs of the day, or depended on sources not altogether impartial for much of his data, and thus moulded his characters as fas suggested. Small wonder then that in the glowing heat of poetic fervor historical personages should frequently stand out before us clothed with a character at variance with that which we view in the calm, cold light of history. There can be no objection to this. The genius of Shakespeare does not rest upon his fidelity to facts. Poetic license frees him from such trammels.

"Pictoribus atque poetis
Quidlibet audendi semper fruit aequa potestas." (a)

Multitudes learn their English history from Shakespeare, so much so, that the Stratford bard is said to be more feared than fifty historians. However this may be, we should not allow our earnest admiration for the poet to throw us out of that accuracy which history and truth so imperiously demand.

The source from which Shakespeare derived his material for the plot was Hall and Holinshed's history, based upon Sir Thomas More's life of Richard Third. Hall and Holinshed are bigoted Tudor historians, and the current opinions of the period, magnified by bitter partisans, caused Shakespeare to clothe the human frame of Richard with hideous outward deformities as another evidence of the rank corruption of his heart. Sir Thomas More is of no mean authority, being so nearly contemporary with Richard. (b)

(b) Sir, now Blessed, Thomas More was martyred in 1535.

<sup>(</sup>a) An equal license has always been granted to painters and to poets to attempt whatever they choose. (Horace, Ars Poetica, 9).

Against his sketch of Richard's personal appearance, which Shakespeare embodies in the opening speech, it has been urged that he gave but a literary polish to material furnished him by Richard's enemies. More says Richard's left shoulder was much higher than his right; some on the contrary affirm that his right shoulder was the highest, while others again deny that deformity altogether.

Shakespeare causes Richard to say that his arm was 'like a blasted sapling, wither'd up.'' (c) This was a purely imaginary deformity. History witnesses Richard's prowess in battle, and his known feats of valor are such as could not have been performed had he possessed a withered arm.

The introductory scene is mainly concerned with Richard's plot to murder his brother Clarence, yet history gives us no evidence that the death of Clarence can be charged to him. In the soliloquy which closes the scene, Richard, referring to Lady Anne, says that he killed her husband, Edward, Prince of Wales, son of Henry Sixth, and her father, the great Warwick. No proof, however, can be adduced to sustain the former charge, while Warwick fell in the battle of Barnet. Moreover, it is doubtful if Anne and Edward were ever married.

Richard also says here that he cannot count his gains until Edward Fourth dies. This gives us the impression that from his early youth he entertained designs upon the throne. If this were true, what would be more natural than for him to be at court during Edward's illness. Yet, when the King died, April 9, 1483, Richard was absent in the North, made a leisurely journey to the capital, and did not reach London until May 4th, almost a month later. This would seem to remove from his character at least a portion of that odium which has been heaped upon him from age to age.

In Scene 2 of Act 1, Lady Anne enters weeping over the dead body of Henry Sixth, and lets loose one of her fearful curses upon Richard, whom Shakespeare charges with his murder. No evidence can be brought forward to strengthen this assertion. Lady Anne was born in 1456. It will be observed that the language she uses seems to befit a woman of somewhat advanced age, rather than a girl of 15.

In this same scene, Richard appears and meets Lady Anne, who pours out upon him the pent-up wrath of her fiery bosom in a vigorous, ringing imprecation that almost makes us shudder. By no possibility, however, could Richard and Anne have met, as Shakespeare has described. Henry Sixth was buried at midnight, and conducted by water to Chertsey. At this time, Richard was in Kent with his brother King Edward Fourth. Nor could Anne and Richard have met each other until long after the funeral. A few days after the battle of Tewkesbury, May 4, 1471, Anne was taken prisoner and remained either in custody, or in the charge of Clarence until she was later discovered in London in the guise of a kitchen maid. Richard

<sup>(</sup>c) Act 3, Scene 4.

married her in 1472. Thus it is even improbable that Anne accompanied the remains of Henry Sixth at all. Furthermore, history does not record that Richard murdered her, as Shakespeare implies, (Act I.—Sc. 2., and Act IV.—Sc. 3).

This scene also portrays the arrest of Clarence. He was not, however, actually imprisoned and executed until 1478, some seven years later.

In Act 4, Scene 2, Richard declines to reward the Duke of Buckingham as he had promised, yet history records that Richard did bestow upon him not only the vast and wealthy estates of the Earls of Hereford, but made him steward of the crown manors. He was also appointed Constable of England and governor of the royal castles in Wales.

The Queen of Henry Sixth, the celebrated Margaret of Anjou, haunts the whole play like a phantom. When she enters, gloom and horror pervade the scene. Shakespeare causes her to wander aimlessly about the unguarded palaces of her enemies, the Yorkists, hurling upon their heads furious bolts of thunderous indignation. Yet we know that from the day on which Henry Sixth died, Margaret was closely imprisoned in the Tower for five years, when she was ransomed and conveyed to France.

That the Richard of history played the villain with demoniac energy none can deny. He lived in an age of blood that stands out like a red badge of infamy on the horizon of English history. The intoxication of power whetted his taste for gore, but his hands are cleaner than many other British sovereigns, and his crimes, foul and inexcusable as they are, may be partly explained as being merely incident to the troublous times in which he lived. Richard, however, had many good qualities. He had a giant intellect, he was valiant in battle and achieved national honor in the French campaign, as well as in the Scottish invasion, and to his military skill is due the victory at Twekesbury, although he was then but a youth of 19. Moreover, he met a brave and honorable death on the field. He was the favorite of his brother, Edward Fourth, and by him was raised to high offices in the kingdom, requiring singular talent and ability, and the exercise of rare judgment.

The play is highly dramatic; everything lives and moves. In tracing the working of Richard's overpowering ambition through all its details with such intense energy, Shakespeare leans towards the Marlowan model.

The Richard delineated to us in the stately march of Shakespeare's iambics compels us to admire what we abhor. Throughout the whole tragedy interest centres in the one predominant character, who, spurning the expedients usually employed by ordinary villains, and showing his contempt for all mankind, by the superhuman energy of his own mighty intellect, rushes pell-mell over all obstacles that confront his unbounded ambition. Nothing stops his onward course. His depravity does not grow upon us by degrees and slow gradations, but the depth of his unmitigated villainy opens full upon us at once, and we have but to follow him in his tortuous windings, overcoming the courage and hatred of men, and the opposition and

blunt upbraidings of women by the sheer force of his indomitable will. Despise him we must, yet the sustained conception of his character compels our trembling admiration. In him are combined valor, activity, sagacity, prudence, and a peerless intellect, but these sterling qualities were dwarfed and rendered odious by his hypocrisy, hatred, treachery and revenge. He truly said of himself, "I seem a saint when most I play the wil." (d)

Perhaps Milton found in this vivid portrayal of Richard many features with which to endow his picture of Satan, since they both bear many points of resemblance.

The other characters of the plot are unimportant, being merely the instruments used by Richard to accomplish his ends. The play presents a splendid and impressive moral. The impetuous and haughty Richard, a royal usurper and a tyrant, with towering ambition, dashes over the world like a demon, yet his genius and his energy fail to save him from a fate justly merited by his manifold crimes.

The play contains many brilliant passages, adorned with language of internal force and splendor. Perhaps the most celebrated of these are Clarence's dream, (e) and the recital of the murder of the two young princes in the Tower. (f) There is a masculine dignity and vigor about Richard's speeches; his words move with a gigantic tread, and the eloquence of his diction attests the superiority of his character. The bitter scoffs and curses of the women, however, are frequently indelicate, and at times weary us by their monotony.

Written in blank verse, the play requires rare poetic genius to elevate the style from the flatness of prose to the height of sublimity, and give it pomp of sound and energy of expression. Shakespeare here gives us abundant evidence of his marvellous wealth of words, the inherent grandeur of his language, and the loveliness of his imagery. By his exquisite choice of words, his felicity in their arrangement, by transposing them, and avoiding common-place and hackneyed expression, the poet has given to his tuneful numbers an incomparable majesty and charm. He seems to have had access to all the treasures of language, and as his heart was touched, his verse thrilled with sounds sweet, solemn, or harsh.

The plot, however, displays neither the intellectual wealth, nor the exuberant fancy so characteristic of the poet's greater works, in which the music of his verse, as it trips along, is mingled with stern thoughts that intertwine and crowd and jostle against each other as if his teeming brain were brimful and overflowing with profound ideas which he drops as if by chance.

T. F. COAKLEY, '03.

- (d) Act 1, Scene 3.
- (e) Act 1, Scene 4. (f) Act 4, Scene 3.



#### Compulsory Arbitration.

The greatest and most serious question before our Country today is whether the Government should make arbitration compulsory in cases where disputes between Capital and Labor would lead to strikes. This is a problem which requires the undivided attention of the American people, because they, as consumers, have felt the deplorable effects of those senseless wrangles, especially during the controversy between the buyers and sellers of labor in the present Anthracite coal strike. This question becomes all the more important, when we consider that it was a dispute similar to that between employer and employee that caused the terrible French Revolution which brought untold hiseries on the ill-fated land of France.

Thin a leve been so unsatisfactory in industrial matters for years past, that the public at last seems to recognize that something must be done. Various remedies have been tried but have failed. Now, however, the opinion of the public seems in favor of Compulsory Arbitration. If this were law, either party could compel the other to appear before the Arbitration Court to have the dispute decided. Work would still be in progress pending the final settlement of the case; thus strikers and lockouts would be impossible. The men would not be obliged to work at the wages determined by the Court, but they would be restrained from preventing others from working at those terms. The capitalists would not be allowed to operate their plants, unless they would respect the decision of the Court. The difference between employer and employee, which now threatens to involve our Country almost in a civil war, can be peacefully settled only by Compulsory Arbitration.

Strikes are certainly not private affairs, because the issues involved gravely concern the general public. No man has a right to cause a strike, because he endangers the welfare of the whole community. He is placed in the community, not exactly to manage his affairs to please himself, but to contribute to the welfare of society. Just as soon as he causes disorder by being the cause of strikes, then the public can, and should, force him into amicable relationship with his opponent, that the welfare of the public may not suffer.

Capital and Labor are essential elements in the community, but they are by no means the whole community. The great American public consumes the product, and consequently has a natural right to it. The rights of the public are far greater than those of the employer and employe. During strikes, the community suffers as well as the capitalists and laborers, whereas individual rights should yield to the rights of society. Consequently Compulsory Arbitration must be enacted, since the rights of society are greater than those of the participants in any strike.

The State has lost over a million and a quarter dollars on account of the present strike. Riots, bloodshed and consequent loss of life, poverty,

starvation and the loss of national prestige are the offsprings of strikes. Therefore, too, the State can, and should, interfere in matters involving public welfare.

A Court of Compulsory Arbitration can certainly be established. Hundreds of international disputes have in years past been settled by Courts of Arbitration. The great Court of the Hague representing twenty-six Powers, has been set up to prevent war by employing Arbitration. If this Court has been established to decide international disputes, then why cannot Compulsory Arbitration Courts be established to settle questions at home? The establishing of the Supreme Court of the United States made our nation possible. There were various difficulties to be encountered, yet it was established. If this has been practicable, then surely a Court of Compulsory Arbitration is not impracticable.

The workingmen, especially those concerned in the Anthracite strike, are beginning to see that Compulsory Arbitration offers the best and final solution for strikes, therefore they are beginning to advocate a law in its favor. The Union State Convention in Philadelphia, as well as the leading men in all classes and professions, endorse Compulsory Arbitration by recommending this humane and world-recognized method in the adjustment of disputes leading to strikes.

Governor Stone favors a special session of the legislature to pass a compulsory arbitration law. Justice Shiras of the Supreme Court, Judge Knowlton, of Massachusetts, and Judge Thompson, of Illinois, say that such a measure should be passed. Even most of the principal journals of our Country advocate it openly. Employers are beginning to look with favor on such a law. Some of the most prominent capitalists of New York are quoted as saying that questions between employer and employee, which lead to strikes, must be legislated upon. This certainly means that the State should make Arbitration compulsory.

The opponents of such a measure say that there are great difficulties in its way, and therefore the project should be forsaken. This is because they fail to foresee the difficulties of simply letting the matter alone. Strikes may, and do threaten to ruin the nation. Statesmen foresee no danger so sure and threatening as that of a great clash between Capital and Labor; consequently Compulsory Arbitration must be effected at any cost.

We must fear capitalized anarchy, that is, the very government as well as the populace may be overwhelmed, oppressed and enslaved by the monied torces. The laborers may also destroy the government since they are equally all powerful, if not controlled. Again the Nihilists, Anarchists and Socialists are fast gaining ground and acquiring immense support over this dispute between Capital and Labor, Poverty and Famine menace the country. The populace are becoming restless. There is danger ahead for our Government unless it solves these difficulties, and Compulsory Arbitration must be the remedy.

This law will in no way interfere with individual liberty, but will certainly curb the license which very many erroneously term liberty.

New Zealand proves to us beyond a doubt, that Compulsory Arbitration is practicable. In this island Compulsory Arbitration has been in practical and successful operation for over seven years. During this time the experiment has worked so well, that there has been no strike or lockout. There capitalists and laborers are happy and prosperous. In England recently, Cardinal Moran, of Australia, is said to have declared that the labor laws of his country had certainly proven a great blessing. We are made the laughing stock of foreign newspapers, because we allow this destructive conflict to cause such miseries in our country.

Hence we see that Compulsory Arbitration is the only remedy for strikers, and consequently should be established. Compulsory Arbitration is practicable in the United States, and public opinion favors it. It has proven a blessing in other countries, therefore it must likewise be beneficial and successful with us also.

PETER A. COSTELLOE, '03.



#### Compulsory Arbitration is Impracticable.

In the following remarks upon Compulsory Arbitration, the writer is urging some objections against it, purely for the sake of argument. His personal convictions therefore, are, for the moment, waived, and he is merely the temporary opponent of the cry now heard on all sides that Compulsory Arbitration should become a law or the land. With this preface, we will without further delay turn to the question to be discussed.

How are you to cope with the manifold difficulties that surround the passage of Compulsory Arbitration? What disputes are to be arbitrated? Who is to judge of the necessity for arbitration? What course is to be pursued should the parties at controversy refuse to arbitrate? How is force to be applied, and who is to apply it? If Compulsory Arbitration is only to be applied to those disputes which disturb the community, who is to determine what disputes affect the community, and what do not? The line of demarcation between them is neither precise nor well defined. If both parties refuse to arbitrate, will the State appoint the arbitrators? If so, you risk the possibility of bribery and corruption in all its forms, and thus defeat the very purpose of your act. If any of the parties refuse to abide by the decision of the arbitrators, how is the penalty, which is a necessary consequence of the infraction of any law, to be enforced? What shall be the nature of that penalty? We are curious to know how you are to either fine or imprison at the same time 175,000 coal miners. Are disputes to be submitted to arbitrators simultaneously with their rise, or shall a certain period elapse before resorting to arbitrary measures? And so on, usque ad nauseam.

grave questions. A satisfactory solution must be found for them before launching out upon the tempestuous ocean of Compulsory Arbitration, which will enact class legislation, impose involuntary servitude, and give to certain individuals property rights over their workmen, in defiance of all laws, divine and human.

Compulsory Arbitration means that there shall be enacted by the government of the State or Nation a law that will compel, (and mark well the word, compel) parties in controversy to arbitrate their difficulties. After the difficulties have been arbitrated and decided, the board of arbitrators has the power to compel and enforce obedience to their award. Force and compulsion are of the essence of Compulsory Arbitration. It is Compulsory Arbitration and no other kind of arbitration that we are considering. Hence the question may be resolved into a discussion of the merits and demerits of compulsion, for it is manifest that we are not concerned with voluntary arbitration, but only with such arbitration as will fall under the compulsory mandate of the law.

Compulsory Arbitration is impracticable for the simple reason that laboring men object to it. If Compulsory Arbitration were deemed advantageous to workmen, they would long ago have urged its enactment by the Government. On the contrary, the American Federation of Labor has in several conventions declared emphatically against such legislation. The leaders of the United Mine Workers are opposed to it. The British Trades Unions Congress, representing 1,500,000 workmen, several years ago decided against Compulsory Arbitration by a vote of four to one.

Compulsory Arbitration is impracticable because capitalists object to it. If it were deemed advantageous to employers, they would have demanded its adoption. On the contrary, they have repeatedly and strenuously opposed such legislation. In the present coal strike they say that there is nothing to arbitrate.

Therefore, since Capital and Labor are the two interested parties in labor disputes, and since neither party wishes Compulsory Arbitration, we must conclude that Compulsory Arbitration is both impracticable and impossible.

The community does not desire Compulsory Arbitration. The community in its popular and recognized sense is largely made up of workmen and their employers. Therefore the sentiment of capital and labor on any given subject may usually be taken to represent the sentiment of the community. But both capital and labor have opposed Compulsory Arbitration. Therefore Compulsory Arbitration is impracticable.

An objection is here interposed that one of the advantages of Compulsory Arbitration will be its influence in the prevention of strikes. Those who insist upon this point, however, do so without perceiving that it tells directly against the very argument which they bring it to corroborate. To take away from workmen the right to work, or not to work, as they, in the exercise of the liberty guaranteed to them by the Constitution, choose, would rob them

of all real liberty, make them nothing else but chattels, re-establish a system of slavery, and virtually throw the world back a thousand years. Men ordinarily wish good, and wish to avoid or prevent evil. If we wish to avoid or prevent strikes we act upon the gratuitous assumption that strikes are an evil. But before we can admit that strikes are an unmixed evil, we must have this fact demonstrated to us. We must have evidence to show that the accidental evil which sometimes follows strikes is greater than the evil that would have arisen had workmen submitted to an injustice.

We must have clearly brought home to us that strikes never do any good. Those who talk so much against strikes do not give us this information. They merely make a number of broad assertions. Needless to say that in so serious a question as Compulsory Arbitration, unproved assertions are only empty, idle verbiage, and serve only as a means of obscuring the real point at issue. What we have a right to expect in a matter of such grave moment is facts and arguments, not mere assertions. For the information of such objectors, we beg to remind them that statistics prove that strikes have on the whole been most generally successful. Strikes are used by Labor Unions as a last resort. When all other means fail, a strike is the only course left open, for it is manifest that there is a point at which concession on the part of workmen must cease. To recede further, would be to degrade manhood, and sacrifice principle. Hence a strike is called so that public attention may be arrested and focused upon the disputants, in order that workmen may obtain justice. We should clearly understand what a strike is. It is not a cause, but an effect. Strikes are only resorted to when the conditions under which men labor become intolerable to their ideas of justice, and when all other means have failed to produce a remedy for the impending evil. The evil consists, not in the strikes themselves, but prior to them, in the intolerable conditions which brought strikes into existence.

Therefore workmen have a right to strike, and strikes are justifiable. Rob workmen of their right to strike, and you cripple them, by placing them entirely in the power of their employers, and in reality you make them nothing else but serfs. Therefore Compulsory Arbitration is impracticable.

If a Compulsory Arbitration law be enacted, the decision of the Board of Arbitrators will be final and binding, and workmen will be compelled to work under the terms fixed by that Board, and from their decision there can be no appeal. But if Compulsory Arbitration will compel workmen to continue at work, it is manifest that it must also compel capitalists to keep their plants running so that workmen may have an opportunity to work. The people who clamor most loudly for Compulsory Arbitration do not perceive the inevitable and far-reaching results of this proceeding. It is a gigantic step forward in the line of State Paternalism. If you compel workmen to work you must compel employers to furnish them with work. But suppose conditions become, as they frequently do, such that the capitalist can no longer keep his force employed and secure a fair return on his investment. If

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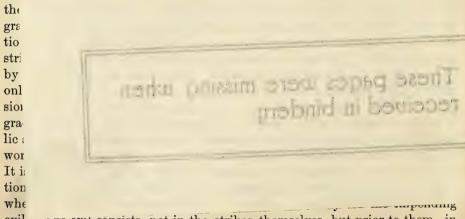
## ...EDITORIALS...

#### The Opening of Our New Term.

Doubtless our prosperous times have no small share in influencing the number of students at college. Young men do not obtain a superior education free of expense nor are all parents wise enough—though many are—to sacrifice a moderate outlay with reasonable hopes of a large return, nor yet do we see very numerous incidents of that generosity—characteristic of the Dark Ages—when a poor youth may be advanced through the various grades of a collegiate and university course by endowment for the simple reason that he has the brains most apt to profit thereby. Hence there are many able heads not seen at college, and again, as Mr. Dooley says, you may lead a youth to the university, but you can't make him think.

But the times are prosperous, as they were a year ago, and thus, though we surpassed all previous records last year, we had a still more numerous opening this. Indeed most of the educational establishments of the land of all real liberty, make them nothing else but chattels, re-establish a system of slavery, and virtually throw the world back a thousand years. Men ordinarily wish good, and wish to avoid or prevent evil. If we wish to avoid or prevent strikes we act upon the gratuitous assumption that strikes are an evil. But before we can admit that strikes are an unmixed evil, we must have this fact demonstrated to us. We must have evidence to show that the accidental evil which sometimes follows strikes is greater than the evil that would have arisen had workmen submitted to an injustice.

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#### ...EDITORIALS...

#### The Opening of Our New Term.

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thrive better of late than for several years previous. Merit is of course preferable to number on the part of students and most worthy of care is the standard and efficiency of the training imparted. Number, however, is no drawback in these matters, but counts, and immensely, for good results. "The more the merrier": the general tone among faculties and student-bodies is more cheerful—all else being equal—when there is a greater personnel. This is the case in recreation, in the refectory, (ha, ha!), in a common hall, in the chapel, but particularly in the class-room.

Any conscientious professor will perform his duty in any class, but it is manifest that a few pupils scattered over a class-room offer no such stimulus as a goodly gathering of bright young faces; here the students feel a sentiment of more generous good-fellowship and the very atmosphere seems more bracing. A very remarkable fact is that the chances of a higher standard are greater as numbers increase. The clever boys "set the pace," as we say in athletics, and there is scarcely ever a large class of collegians together without at least two or three clever boys.

The above consideration brings to mind two very important facts: the first is that if all the Catholic youth frequenting non-Catholic universities went to their own, they could—for they are computed at thousands—form at least one or two of the best universities of the world; if all went to the Catholic University of Washington it might easily surpass anything in America. Secondly, we feel very happy over our own numerical strength for the reason that we this year celebrate a jubilee—the twenty-fifth year of the foundation of the College.



#### College Athletics.

Any sensible man can readily appreciate the fact that exercise is of paramount necessity to the man who leads a sedentary life: he needs it for health sake, he needs it for variety, particularly if he be a student. student needs distraction as well as exercise for concentration of mind is dangerous as well as tiresome. Too light a form of exercise, such as a quiet walk, will often fail to rescue the brains from preoccupation when more ardent athletics would do this. The idea of sickly genius posing, incapable of endeavor, is poetic according to some minds, but it is not a wholesome or even a correct idea. Geniuses above all should be athletes or the mind will We read that Demosthenes had a weak voice and wear out the body. nervous manner which drew pity upon his efforts at oratory. In very short time he became the foremost speaker of all the world. But it is clear he did not become a genius or scholar in that time: his chief work was the strengthening of his lungs and nerves by exercise. The prince of Athenian statesmen, Pericles, was a champion wrestler. The builders of the worldempire were proud of solid bone and muscle. It is evident Daniel O'Connell owed much of his success to physical endurance, so did Bismark, so did

even Napoleon. The Count de Mun once exclaimed that he had constantly seen the ablest plans of the fairest minds sink to oblivion because their authors had not the physical stamina to carry them through.

The chief point of attack for the opponents of athletics is foot-ball. But life is a grand foot-ball match, in truth a real warfare, and pity is many insist on viewing it as a tea-party, and think men should be what boys call sissies. Foot-ball is a little too rough and efforts should be made to have the rules kept and teams evenly matched. The roughness should be eliminated as much as possible. This is not agreeing with the supposition that half the players are killed in each game. Last year a list of casualties appeared in several papers. One case was a boy who climbed a tree to dislodge a ball, accidentally touched a live wire and was killed: it takes logic to blame this on foot-ball rules. All branches of athletics, as all branches of labor have casualities and be it noted that about 100,000 youth engage in foot-ball each season. Who records the lives saved by exercise? The weaklings strengthened? The cowards encouraged by examples of energy?

The plea of lost study-time is generally false. The most prominent of our foot-ballers was first in his class. The Pittsburg Dispatch in an editorial during vacation gave the neatest idea in this matter. It simply remarked that athletics had not passed the bounds of utility for students when studies were the chief and substantial occupation, athletics entering secondarily. Now, most boys do not belong to teams at all: even those that do are in the study-hall at regular hours, or, if living outside, are dismissed from the grounds at the same hour as usual. A team plays about once in a week for eight or ten weeks only. During that time, also, the player is obliged to do his class-work. Moreover, when all the colleges in the country practice something for years in the face of criticism, it may reasonably be supposed that the critics have not a monopoly on good judgment.

#### Annual Retreat.

To give the students an opportunity of reviewing their spiritual past with a view to future profit, and to draw down God's blessing upon them during the course of the year, it is customary to have them enter on a three days' retreat concluding on the first Friday of October. Accordingly, the spiritual exercises began on the last day of September. The Rev. Prosper Goepfert, C. S. Sp., for many years president of Rockwell College, Ireland, preached a series of thoughtful instructions appropriate to the occasion and his youthful hearers. The instructions were listened to with rapt attention, and all seemed impressed with the importance of the spiritual exercises. The days were fruitfully spent in meditation, prayer, the reading of pious books, the way of the cross, and examination of conscience. On Thursday, six of the fathers were engaged in hearing confessions, and on Friday all the students approached the holy table. May the graces of this retreat be lifelasting in their effects!

#### The Lower Niger Mission.

Many of our readers are already aware that the Rev. P. A. McDermott, Vice-President of the College, has left us, to devote the remainder of his life to the conversion of abandoned souls in the dark continent of Africa. Doubtless, it will not be uninteresting to his host of friends to be informed about the scene of his future labors on the banks of the River Niger.

Up to sixty years ago, Africa was little known. The Fathers of the Holy Ghost Order, founded by a converted Jew, the Venerable Mary Paul Libermann, were the first missionaries to undertake on a large scale the conversion of the colored race in that vast portion of the Lord's vineyard. Their work was greatly encouraged by the civilized nations with colonial interests in Africa. All were conscious of the fact that the savage people could not have a better civilization than that based on Christian morality.

The first Holy Ghost father went to Africa in 1841. All the west coast, for more than four thousand miles in extent, formed the first bishopric. As it was too extensive, it was gradually divided into different vicariates and prefectures apostolic; some districts were confided, later on, to the missionary Fathers of Lyons.

The prefecture apostolic of the Lower Niger, formerly a part of the Gaboon vicariate, was made a separate mission in 1890.

Situated between the fourth and ninth degrees of latitude North of the Equator, it has as limits, on the West, the Niger River from its main mouth at Akassa to Lokoja, a town some three hundred and fifty miles from the sea; on the North, the Benue River, a tributary of the Niger, from Lokoja to Yola, a distance of almost six hundred miles; on the East, the boundary line separating British Nigeria from the German colony of Cameroon, from Yola to the sea, over six hundred miles; and on the South, the sea from Akassa to the Rio-del-Rey, two hundred miles.

All the Southern part along the Sea is very swampy, owing to the low level of the soil, which is annually flooded in the rainy season by the Niger and its numerous mouths and tributaries. In the Centre and in the North and East, there are hills and mountains, and here the climate is less unwholesome for white men.

There is scarcely a country in Africa with a population so great and so compact. In Senegal, in the Soudan, and in the Congo, towns and villages are scarce, and the missionary has to travel great distances before he meets inhabitants. It is not so in the Niger. Everywhere we find towns of five, ten, and twenty thousand inhabitants. The prefecture has about ten millions of souls, mostly all pagans and idolaters, separated into different tribes, each speaking a dialect of its own. The Ibo, however, is the most extensively spoken. All these people, for the most part, live by farming, hunting, and fishing. Yams, maize, sweet-potatoes and cassada, form their principal nourishment. Some of the interior tribes are cannibals.

The missionaries go to these countries with a view, not only to convert the idolaters, but to civilize them and render them useful to society. For that purpose they establish schools, both elementary and industrial. In the former, the natives are taught to read and write; and, in the latter, they are instructed in various industries. It would be useless, in a country like Africa, to educate children in religion only, and not provide for their future. They would all return to their savage state in a short time. On that account, they are taught different trades, and become carpenters, tailors, shoemakers, gardeners, and blacksmiths.

After an apprenticeship of three or four years, the future tradesmen are supplied with the most necessary tools. They spread over the country, and teach others what they themselves have learned at the missions. Thus, little by little, the influence of the misionary is felt, and some good is accomplished in the colony.

Besides these schools and workshops, the missionaries also build hospitals for the sick, and place them under the care of nuns. Here too, the poor, the abandoned, the castaway, old women who are considered useless to society and thrown into the bush, to become the prey of wild beasts, find a home and loving care. Slaves are redeemed, and lepers cared for. Large coffee plantations are established, and various seeds and plants distributed to the natives, for the benefit of the country.

The difficulties come, not so much from the natives, who, as a whole, are well disposed and most anxious to learn and become civilized, but from the climate. Malarial fevers are frequent visitors, and missionaries often die from them. The blackwater, the pernicious, and the bilious, fevers are the most common in Nigeria. Since the foundation of the Prefecture, the Order has thus lost two prefects-apostolic, six fathers, two brothers, and four nuns.

Each death makes a great void in their midst as they are so few. The climate, however, though unwholesome, is not so much the cause of these deaths as the wretchedness of the dwellings, which are poor and damp mud houses, covered with grass or bamboo leaves, and without stories. The floor is beaten mud.

In the Lower Niger, there are nine priests, five lay-brothers, and five nuns, in all nineteen missionaries, receiving yearly about \$5,000, or about \$260 per head. With that they have to buy food, build houses, schools and workshops; pay school-masters and catechists; and defray their traveling expenses. There are no railways, no cars, no means of locomotion except the native canoes for the waterways. Horses do not live in the country. All traveling is done on foot, and luggage is transported by carriers.

However, in spite of all difficulties, six missions have been established in the prefecture. The Christian community numbers about two thousand souls. Villages are composed exclusively of Christians. Aguleri is the most flourishing. Where eight years ago there was a bush filled with snakes and wild beasts, there is now a most attractive village of about five hundred

souls. Onitsha is likewise a success. Last year one of the catechists was elected king, being thus the first Christian king of the Niger. Most of the carpenters employed in the territories have been trained in the mission. The six schools are frequented by over one thousand children of both sexes. There are, besides, four hospitals, and three asylums for motherless infants. A suitable clay for the purpose having been found, brick-making was started last year. Better dwellings, so necessary in these torrid climates, will soon be built.

The Protestants themselves, both of the Church of England and of the American Presbyterian Church, who have seen our missions, admire the good work done. The following is an extract from one of their newspapers, *The West Africa*, London, September, 1900:—

"It is a common saying in the Niger, that if the Roman Catholic missionaries had the funds at their disposal which the Protestants have, the river would be Christianized down to the sea; and humiliating as it is for a Protestant fo confess it, this is probably true. The few Catholic missionaries, paid barely enough to live on, are the hardest workers, and do more good, no one acquainted with the Niger will deny, than all the highly paid Protestant missionaries put together; and, it must be admitted, they have the universal esteem of both Europeans and natives."

Everywhere Catholic missionaries are in demand. Deputations are constantly received from different pagan tribes, imploring the fathers to come to teach them, and bring them out of the darkness of barbarism. their appeal that Father McDermott has responded; and we feel assured that he will bring to bear, in his new field of labor, all that energy, zeal, and devotion which even the smallest boy in the College never failed to notice in him. It is true, we shall no longer profit of his ripe knowledge, his wide experience, and the consuming interest which he ever manifested in our welfare and happiness; but we would not willingly oppose an obstacle to the great good that can be accomplished by a zealous missionary. His departure is our loss, but Africa's gain. May he long be spared from malicious fevers, to win many souls to the knowledge and service of God, and may he offer up for us, whom he loved so well, some small portion, at least, of the trials, privations, and hardships, which he will have to undergo! This is our ardent prayer and earnest request. CHARLES L. MCCAMBRIDGE, '06.



#### The Eruption of Mount Pelee.

(Related by an Eye-Witness.)

With all the sad scenes attendant upon the eruption of Mount Pelee indelibly pictured on memory's walls, with the shrieks of a frenzied people still ringing in his ears, the Rev. Louis Leininger, C. S. Sp., visiting Pittsburg for a few days, graphically described to us the thrilling events that attracted universal attention to the ill-fated city of St. Pierre some few months ago.

After his ordination, Father Leininger was sent, first, to Australia, and, subsequently, to Rockwell College, Ireland. Having mastered the English language, he was sent to Martinique in '94, and was appointed to the chair of modern languages in St. Aloysius' College. A staff of twenty-four professors instructed some two hundred and fifty students. Success attended their efforts, and the college of St. Aloysius became widely known throughout the West Indies. It was situated on the slope of Mount Pelee, and commanded a magnificent view of the city of St. Pierre and the restless waters of the ocean glistening in the tropical sunlight far as the eye could see.

For half a century, the volcano had given no evidence of activity: the inhabitants of the many towns and villages that adorned its slopes and gave the added charm of life to a spot highly favored by nature, devoted themselves to their daily pursuits and pleasures, and retired at night to a wellearned repose, without any misgiving of danger. The students, too, advanced along the flowery path of knowledge, earnestly longing for the day when their Alma Mater would launch them on the sea of life, equipped to steer their course safely into the harbor of affluence and Christian happiness. But this was not to be. The peace they had so long enjoyed, the settled conviction of security established in the minds of all, were but as the dead calm that too often precedes the trumpet note of war, or the alarm that precipitates confusion in the midst of impending dangers. For, suddenly, in the early part of April, it became only too apparent that the volcano was aroused from its lengthy slumbers. Angry mutterings were heard within its walls; columns of dense smoke rose heavenwards; at times, vivid flashes of lightning pierced the murky atmosphere, and shed a lurid glare around. In the interests of science, a party of priests ascended, on the twenty-sixth of April, to the very mouth of the crater; but they were obliged to beat a hasty retreat, as some of their number were well-nigh asphyxiated by the sulphurous smoke and noxious gases that issued from the seething mass be-Two days later, the rumblings increased till, not unfrequently, they sounded like the simultaneous discharge of whole parks of artillery. Amidst the fearful din could be distinguished the hissing, as it were, of a monster caldron. These warnings were heard in the dead of night, and lasted for three or four hours at a time.

To safeguard the students, the president dismissed them to their homes or other places of safety. He even urgently advised the members of the faculty to quit the town till all threatenings of danger should have subsided.

On Saturday, the third of May, Father Leininger went, as usual, to assist the rector of Morne Rouge in his pastoral duties. Morne Rouge is a fashionable resort for the wealthy people of St. Pierre: it lies four miles higher up the mountain, and somewhat to one side. Here Father Leininger remained, hearing daily the confessions of the crowds that througed the Church from early morning until late in the evening. The unearthly aureole that surmounted the volcano throughout the night, lighted up avenues lined

with anxious people; and every new convulsion in the bowels of the earth inspired with terror the already frenzied populace. But within the sacred precincts of the neighboring convent, all was peace. No weeping, no wailing, no frantic demonstration was there. The sombre-robed sisters, already prepared for death by Father Leininger, spent in prayer the night of the seventh of May. Though there is implanted in the human breast an intense love of life, still the conviction that death was near at hand had no terrors for these holy nuns: they looked upon it as a severing of the bonds that bound them to the earth, and an ushering into a new life—a life of everlasting bliss. They had asked from on high the grace to pass with fortitude through the fiery ordeal they expected soon to be their lot.

The dawn of Ascension Day brought no assurance of safety to the troubled minds of the townspeople. Father Leininger had said Mass for the sisters, and had gone to the pastoral residence, to partake of a hasty meal. Whilst he was seated at the table, all the furies of the night before seemed to break loose. A violent rumbling shook the building to its foundations. roar, such as 10,000 Niagaras might produce, rent the air. He rushed out into the open space in time to see gigantic clouds of smoke issue from the crater in all the colors of the rainbow; what seemed to be acres of mud, rocks and ashes, rose high in the air, arched over, and descended on the doomed city with more than the rapidity of an avalanche dashing down a steep incline. The eruption lasted less than thirty minutes: in one-tenth of that time, the devastating torrent of liquid fire had wiped out of existence the beautiful city by the sea. Father Leininger was not idle. Amid the rain of warm mud and smoking cinders, almost blinded by the sulphurous fumes which nearly smothered him, he passed along the streets, giving absolution everywhere. It was the general belief that the last day had come. Though the inhabitants of Morne Rouge were saved for the time being, their neighbors in St. Pierre had passed away before they could well realize their danger of immediate death or make an effort to escape. Well for them that they had approached the sacraments during the five days of terror that preceded Ascension morning!

By a merciful decree of Divine Providence, the charred corpses strewn on every side were covered over by streams of lava: without this covering, they would have poisoned the air, and would have been a source of pestilence throughout the island.

Ages after the mountain's fever shall have ceased, the fields of ashes that were vomited from its gaping crater will stretch away to the sea, a solitary desert, a silent memorial to the forty thousand that were buried alive in the awful moment of Pelee's anger. The winds whistling through the distant pines will breathe for them a perpetual *requiem*; while the deep-voiced neighboring ocean will answer, in accents disconsolate, the wail of the forest.

A few days after the catastrophe, Father Leininger was ordered by his superior to assist at the mission of St. Francis' Church. He thus escaped

the second eruption, which, on May 30, utterly destroyed Morne Rouge with its 1,100 inhabitants, including the Rev. Father Marie, C. S. Sp., and thirty-six nuns.

We congratulate Father Leininger on his two-fold escape from a terrible death, and we hope that his life, providentially saved, will be instrumental in reaping a rich harvest of souls in the new fields of labor to which he is called.

CHARLES M. KEANE, '06.



## s OBITUARYs

#### MR. JAMES L. MCGEEHIN.

It was with feelings of intense surprise and deep regret that we heard of the death of James L. McGeehin. Mr. McGeehin, of Ridgway, Pa., was a boarder in the College in '95 and '96. His manly ways and gentlemanly conduct endeared him alike to professors and pupils. During the last six years, his father found him an excellent assistant in the management of Ridgway's largest grocery store. In the discharge of his clerical duties, he came in contact with all classes of his towns-people, and enjoyed, to the last, their confidence, respect and esteem. For some weeks before his death, he suffered from an indisposition that, it was thought, a brief rest and a change of air and scene, together with special treatment in Kane Summit Hospital, would speedily remove. He left home on Monday, July 28. The following Friday, at noon, he manifested alarming symptoms. His parents were sent for; but before they could arrive, though they left Ridgway with all dispatch, he had peacefully breathed his last. His remains, having been brought home, were followed to the grave by his grief-stricken parents, brothers and sister, and a numerous host of sorrowing friends, including the members of the Fire-Brigade, of which he was vice-president, and the A. O. H., who mourned him as a brother deeply interested in their society and active in all its undertakings. His life-long friend, Father Meagher, conducted the funeral services.

#### FRANK L. GRIFFIN.

Amongst the brightest students of the Second Academic Class, last year, Frank L. Griffin shone conspicuous. On his entrance into the College in 1900, he expressed his desire to study for the Church, and was at once assigned to the classical course. During his all too brief career in this establishment, he was remarkable for punctual attendance, untiring assiduity in point of studies, cheerful submission to all the rules of the College, lively participation in every boyish game, and regularity and fervor in approaching the sacraments. During the summer vacation, he manifested a laudable interest in securing new students to accompany him at the re-opening; and,

even in the delirium that preceded his death-struggle, he repeated their names with a smile of satisfaction. On the first Friday of August, and also on the following Sunday, he received Holy Communion in St. Agnes' Church: the following Monday he was taken seriously ill. A doctor was called in, and pronounced his case a most serious one of appendicitis. On the doctor's recommendation, he was taken to the Charity Hospital, East End. Though there was but slight hope of a successful issue, an operation was performed, but he died without regaining consciousness. He was attended in his last illness by the Rev. Miles Sweeney. Several members of the faculty assisted at the Mass offered up in presence of his earthly remains. On September 20, his professor of classics, Rev. A. Rumbach, C. S. Sp., chanted a Requiem Mass in the College chapel. All the students, his bereaved mother, sister and brother were present, and were deeply touched by the glowing tribute Father Griffin feelingly rendered to his memory. During his stay amongst us, he gained an abiding place in our affections; though we shall see him no more in this vale of tears, we shall never forget him in our prayers.

#### MR. JOHN J. MITCHEL.

In the death of Mr. John J. Mitchel, Allegheny County has lost its oldest practising attorney. His father was a Frenchman who came to this city in 1802, drifting down the Allegheny River on a raft. John, the subject of this brief memoir, was born in 1819. When still quite young, he enjoyed the distinction of being patted on the head and addressed with kindly words by Lafayette on the occasion of his visit to this city in 1824. On the conclusion of his studies, Mr. Mitchel enrered the profession of the Bar, and, for many years, had a law partnership with Judge Samuel Palmer. In all his business transactions he was most methodical, and his advice on knotty points of law was eagerly sought after by the members of his profession. From the days when he first served as an altar boy until he calmly closed his eyes in death after receiving the last rites of holy mother church, he was a devout, a practical, an earnest and exemplary Catholic. Very Rev. Father Tobin, V. G., assisted by Father McGovern and Father Callery, sang the Mass: the Rev. M. Carroll, of St. Andrew's Church, Allegheny; the Rev. T. Devlin, of Holy Cross Church S. S.; and the Rev. H. J. McDermott, or Pittsburg College, were in the sanctuary.

We extend our heartfelt sympathy to Mrs. J. Mitchel, and the members of her family, five of whom were students in this institution: Charles E., James A., William R., Lawrence A., and Henry N.



# d ssALUMNIss d

Our Alma Mater is intensely pleased to see her students advanced to the priesthood, and to hear that they are discharging their sacred duties zealously and well. During the last fifteen years, more than fifty have been ordained; whether they come prominently before the public in diocesan work, or unostentatiously fill the role assigned them in religious orders, the college of their youth never loses sight of them, or ceases to be interested in their success and happiness. The latest accessions to their numbers are: Rev. John F. Enright, '99,' now stationed at St. John's, S. S.; Rev. James A. Garrigan, '99, second assistant in Holy Cross, S. S.; Rev. Leo L. Meyer, '99, of St. Leo's, Wood's Run; and Rev. John M. Quinn, '96, who was ordained for the Diocese of Altoona. We wish them, each and all, many happy years of fruitful ministry in God's vineyard.

SEVERAL of our former students are fast nearing the goal of their holy ambition in the Holy Ghost theological seminary at Cornwells, Pa. Rev. John J. Laux, '96; Rev. Joseph P. Danner, '94; Rev. John T. Kelly, '96; Rev. John J. Schroeffel, '96; Rev. Michael J. Sonnefeld, '96; and Rev. Thomas Maloy, were advanced to the subdeaconate and deaconate late in September. Rev. John Griffin, our treasurer and professor of music, conducted the week's spiritual exercises that preceded their ordination. Before the next issue of the Bulletin reaches our readers, we expect to hear of their promotion to the priesthood.

OF the graduates of '02, Mr. John P. Murphy and Mr. Patrick F. O'Conner have joined the faculty. Frank A. Maloney, William J. Ryan, and Augustus H. Schoppol have entered the theological course in St. Mary's Seminary, Baltimore. In the class of philosophy, in the same institution, are to be found: John J. McKeever, of last year's Juniors, and Jeremiah J. O'Connell, of the Sophomores. Mr. O'Connell's classmate, James J. O'Sullivan, has entered the Western University Medical College. Walter Cassidy, of the First Academic Class, has gone to the Jefferson College of Medicine in Philadelphia; Harry Collins, of the Second Academic Class, left Pittsburg on the 26th of September, to seek admission into the Medical Department of Georgetown University.

REV. WILLIAM J. DRUM, '92, has been appointed pastor of the church at Lacrone, near Uniontown. He visited the College at the reopening, and brought with him two new students, to board.

CHARLES C. Bolus, '01, paid us a short visit lately; he is now Assistant Secretary to the Stark County Building and Savings' Co., in his native town, Canton, O.

EDWARD J. AUL, who pursued the classical course from '92 to '97, finished first of his class in the Pittsburg College of Pharmacy. He is now

the proprietor of a well-equipped drug-store at 4724 Liberty Ave. That he is extensively patronized is a subject of sincere and cordial congratulation. We tender our congratulations also to his sister, Agnes, who was married at St. Joseph's Church, Bloomfield, September 24, to Mr. J. N. Ritter, of Columbus, O. Father McDermott, an old-time friend of the family, was deacon at the Solemn High Mass.

Two other weddings, in which our readers are interested, occurred on the same day, September 24. Miss Agnes McKenna, of Wilmerding, was united in marriage to Mr. Charles A. Miles, of Wheeling; and Miss Mae A. Helbling, sister of Regis Helbling, of Lehigh Avenue, was led to the altar by a member of our Alumni Association, Mr. John A. Grant. These happy couples have our best wishes for many years of wedded joy and blessings.

Mr. Joseph S. Johnston, '92, is chief chemist in the employ of the Pressed Steel Car Co., McKee's Rocks, Pa. His history, since he left college, has been deservedly a record of uninterrupted successes.

Mr. John R. Hartigan, '01, is fast gaining valuable experience in the engineer corps of the Frick Coke Co. His duties take him down to the Central Standard and the Rough Mine in Mt. Pleasant, Pa. Not unfrequently he revisits the campus to renew acquaintance.

Our little friend, John W. Willis, '00, is shipping clerk for the National Supply Co., Lawrenceville.

Mr. Charles Wiegel, '02, has obtained, at Aliquippa, Pa., the position of shipping-clerk to the Crucible Steel Co. of America. His careful training in our Commercial Department qualifies him for rapid promotion, and we expect to hear soon that he will have a better opportunity for the display of his talents.

Another bright graduate of '02, Mr. Joseph E. Weaver, is keeping books for the firm of Pucher and Roynianek, 318 Third Ave.

Mr. M. Letzelter, 4614-16 Liberty Avenue, has secured a reliable and accurate book-keeper in the person of Mr. Edward H. Kempf, '02. During his stay amongst us, Mr. Kempf was always most obliging, energetic, neat, and cheerful. He brings to Mr. Letzelter's extensive and thriving business all the qualities that make for success.

Messrs. Louis S. Zahronsky, '02, and Joseph N. Whalen, '02, have returned to the college, the former to complete the shorthand course, and the latter to delve into the classics.

In the middle of September, for the first time since '96, Mr. William A. McGeehin, of Ridgway, favored us with a visit. He has always been mindful of the scene of his classic labors. He came to place his younger brother, John, under the care of the faculty. On his way home, he narrowly escaped a violent death in a railroad wreck. The Buffalo, Rochester and

Pittsburg express and the Pittsburg and Western accommodation leaving Glenshaw at 9.15, came together in a head-on encounter at Wittmer station, a few miles above Sharpsburg. Five men were killed and one fatally injured. When the engineers came in sight of each other after rounding a sharp curve, they had not time even to jump: their remains were found badly scalded beneath the wreckage. To allay our fears, Mr. McGeehin thoughtfully telegraphed us of his safety. We are profoundly thankful to a Merciful Providence that he escaped unhurt.

The National Association of Photo Engravers was organized in 1892, at Buffalo. Conventions have been held annually since—the last being in our city in the middle of October. We are proud of the fact that a former student of our college, Mr. John C. Bragdon, has been elected its president.



#### GYMNASTICS .--

We are fortunate this year in the presence of an expert gymnastic trainer in the person of Mr. Joseph O'Neill. Professor O'Neill has had a great deal of experience, extending over seventeen years. His memory is kept green in the Catholic High School of Clonmel and Rockwell College, Ireland. On his arrival in America, he undertook the training of St. Joseph's boys in Philadelphia. Of the many exhibitions his classes gave in that city, the most successful was held last May in the Academy of Music, Broad and Locust Sts., before an audience that filled this immense theatre from parquet to ceiling. He has already commenced a systematic course of exercises, in which all the students take part, hours being assigned to each class weekly. The course embraces all the movements peculiar to the dumb-bells, Indian clubs, horizontal bar, parrallel bars, vaulting horse, tumbling, Roman ladders, and fancy drills. In connection with the Field Day, May 16, it is intended to put the students through a series of drills and gymnastic exercises: these will be found to be an attractive feature of the programme of events.

Professor O'Neill is also an expert orsman. He rowed No. 3 in the Champion Clonmel Rowing Club of '86. He looks forward to a revival of interest in Pittsburg rowing circles, and expects, in the course of time, to put a college crew on the Mononganela River.

#### BASEBALL.

It may be remembered that the Pittsburg Post undertook to keep a record throughout the baseball season of the number of games won and lost by the amateur teams of Western Pennsylvania. To qualify for a place on the list, each team had to play at least twenty games; and to counteract the

disadvantage of playing away from home, a victory on one's own diamond counted only half as many points as a victory on an opponent's. Out of almost 300 clubs that entered the race, only 65 played the necessary 20 games. The order of these latter appeared in the *Post* of September 25. Our team stood twentieth on the list, and second in rank amongst schools and colleges; it was composed of the following players: Collins, Davin, Frankenberry, Gapen, Huckestein, Joost, Keating, Kilgallen, Laux, Mayer, and McKeever.

The standing of all the clubs that finished follows, calculated according to the required method, as published before in the *Post*.

W. L.	Pet.	w.	L.	Pet.		W. L.	Pet.
Manor21 3	.812	McDonald30	10	.660	12	Winonas13 9	.560
Windsors22 11	.780	Leetsdale21	9	.657		Natrona19 12	.550
B. F. Ath17 4	.773	Our Boys15	6	.643		H. L. A. C60 41	.548
Dravosburg15 5	.773	Bridgeville25	9	.643		Lafayettes10 14	.533
Millvale35 11	.765	Harvards11	9	.640		Cottage13 12	.533
Altoona50 10	764	Charleroi22	7	.634		Waldorfs14 17	.526
Wilmerding24 8	.744	Pitcairn18	7	.633		E. Liverpool47 27	.500
Fairbanks15 10	.741	Manhattans15	8	.633		Johnstown32 22	.500
Beltzhoover29 10	.740	Idlewood16	6	.607	-	Rochester23 12	.500
Western Ind19 8	.740	Pittsburg H.S.11	12	.400		Ford City20 12	.500
Ind. Normal15 6	.733	Sewickley19	8	.606		Washington18 12	.500
AspinMall19 7	.725	Mansions 13	10	.600		Mt. Lebanon15 12	.500
Shaners 5	.720	Canonsburg28	12	.600		Verners29 17	.492
Allentewn14 7	.720	Tsugas17	6	.600		Iroquois 7 14	.481
Dwyers15 5	.720	Punxutawney.37	16	.600		Tarentum17 11	.475
New Ken15 6	.719	Fosters of L12	13	.594		W. & J. C12 12	.469
Zelienople20 7	.700	Seasides13	13	.594		Sturgeon14 10	.467
Etna A. C10 7	.690	Butler19	9	.590		Economy14 8	.467
Junctions12 11	.686	Woodlakes13	-8	.577		S. S. A. C 9 12	.440
Pittsburg Col14 6	.681	Ellwood City18	12	.575		Trentons 9 12	.435
Swissvale31 12	.680	C. A. C. Br'k13	13	.567		Monessen16 19	.360
Sharps. Grays16 6	.667	Glenshaw17	7	.567			

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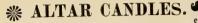
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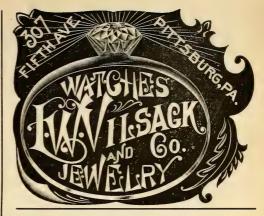
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ERIE. PA

# Pittsburg College Bulletin.

Vol. IX.

Pittsburg, Pa., November, 1902.

No. 2.

### Alma Mater.

Proudly o'er the gentle waters
Of twin rivers' lucid streams
Stands our college on the hill-top,
Flashing back sun's radiant beams.

Like those waters gliding onwards
From their source to sea's embrace,
Our *alumni* progress nobly,
Smoothly, strongly, in life's race.

Like the western windows flashing With the fire of sunset rays, So her sons reflect the light she Kindled in their college days.

Like that bluff on which she rises, Lofty, firm, defying time, O'er this land high may she tower, Famed in lore, in truth sublime!

Pittsburg College, flourish ever!
We'll be loyal sons to thee:
Fondly, gratefully we'll cherish
Thy most hallowed memory.



H.



### The Acropolis at Athens.

No one spot in antiquity was looked up to with so much admiration, and held in such great reverence, as was the Acropolis hill, a lofty rock, adorned from early times with the grandest works of architecture and sculpture and commanding a view of Athens and the blue sea. Justly the old Greek warriors, returning from Barbarian shores, felt proud when, on turning the point at Sunium, they might behold glittering in the rays of the sun the great spear of Athena Promachos announcing to them from afar, that there was their native city, Athens, there was the home of their gods. What pleasant feelings the traveler of old experienced when, after disembarking at the Piraeus, he proceeded along the wall-lined road towards the "Enlightened City," the Acropolis looming up befere him, outlined against the Eastern sky! The traveler of to-day also, when appraching Athens, recognizes the lofty rock from afar as if it were a familiar object, and great is his joy to see the Parthenon, the "Crown of the Acropolis," "Beautiful in its ruins."

It is natural that one of the first desires of the traveler on arriving at Athens, is to make the ascent of the Acropolis, wishing as soon as possible to tread upon that sacred ground, on which so many famous works of art stood in antiquity, and where are still to be seen plentiful ruins.

Starting at the Place de la Constitution, the principal square of modern Athens, the road to the Acropolis winds in a graceful curve to the west, around the southern slope of the Rock, passing the Gate of Hadrian, the ruins of the Theater of Dionysos and the ruins of the Temple of Jupiter. The road leads up the steep grade at the west of the Hill to the Propylaea, the Gates of the Acropolis, glittering in the sun on the brow of the Hill. What a beautiful sight! Looking down from the Gates, one sees almost in front the Hill of Mars, the Areopagus; and to the south, the so-called Prison To the right of the Propylaea, on a ledge of the Rock, stands the beautiful little temple of Nike Apteros, Wingless Victory. According to the story, the ancient Athenians, in order to keep the Goddess of Victory (Nike) with them, cut off her wings and erected this small temple for her worship. In the back-ground appear the ruins of the Parthenon. This, then, is the sacred Rock; sacred as the object of worship of a great and enlightened nation; sacred, likewise, on account of the mythological and historical interest which surrounds it.

It is said that the Pelasgians, according to mythology the most ancient inhabitants of Greece, had already leveled, fortified and adorned the Rock-Of the nine gates we are told they built, leading into the irregular enclosure on the top, the ruins of one still remain to be seen under the more modern Propylaea. These gates were so strongly built that the Persians tried to break through them in vain. Within this Pelasgic citadel lived the first kings of Athens; here was erected the first temple for the worship of the

goddess Athena, the protectress of the city, and called the Erectheion. was not until the reign of the Pisistratids (B. C. 560-500), that the city began to assume any degree of splendor. During their reign was erected the second and larger temple of Athena on the Acropolis, called, on account of its large size, the Hecatompedon. These were destroyed during the invasion of the Persians under Xerxes, who reduced the ancient city to a heap of This, however, only led to greater efforts when they had conquered their invaders, and Athens arose from its ruins more powerful, and the Acropolis Rock became more resplendent with works of art. period are connected the names of Cimon, Themistocles, and Pericles whose wonderful intellect conceived the plan of erecting the new structures on the Acropolis, those immortal monuments of art, for it was the Acropolis which was the center of the architectural splendor of Athens. This idea of Pericles was undoubtedly grand and patriotic, but certainly could not have been realized without the assistance of artists whose like the world had never known. Phidias, the greatest sculptor of this period and perhaps the greatest that ever lived, was intrusted with the superintendence of the work of beautifying the city and the Acropolis.

The first public monuments that arose after the Persian wars were erected under the auspices of Cimon, who, like Pericles, was a lover and patron of the arts. The principal of these were the small Ionic temple of Nike Apteros and the Theseion. The temple of Nike Apteros (Wingless Victory), was erected on the Acropolis in commemoration of Cimon's victory at the Eurymedon. The Theseion is situated just north of the Areopagus. Next followed in quick succession the erection of the Propylaea, the Parthenon, and the Erectheion, under the supervision of Phidias.

Athens now, under Pericles, had reached the highest pinnacle of fame. But this was destined not to last long. Athens had a formidable rival in Sparta, the leading city in Peloponnesus. Sparta was jealous of the position of honor which Athens held, as the leading city of the Hellenic world. War was finally declared between the two great powers. Athens made a stubborn resistance, but was finally compelled to surrender, and Sparta became the ruling city of Hellas. But, during this long war, the Acropolis not only remained undespoiled but was held in the deepest veneration by the conquerors and the whole of Greece. And, afterwards, when the flag of Rome was planted on the shores of Greece, when the walls of the Piraeus fell before the conqueror Sulla, and Athens had lost her power and much of her influence, even then, the Acropolis did not lose any of its ancient fame. For Rome considered Greece as the cradle of her own civilization, religion and philosophy, and with a religious fervor gazed on the monuments of the past to which she herself was so closely bound.

With the spread of Christianity began the downfall of Athens. Because, when the Emperor Justinian ordered the closing of all the national schools, Athens ceased to be the center of classical education. Even yet the

Acropolis had suffered but little, and its monuments were still in perfect condition. The admiration and reverence given it was handed down from generation to generation. The Emperor Constantine of Rome was the first who dared to carry away some of the statuary in order to decorate his new capitol on the Bosporus, and when Alaric, at the head of the Gothic hordes, invaded Attica, fortunately he left the Acropolis untouched. According to he historian Zosimros, he became frightened at the appearance of the colossal tatues of Athena Promachos and of Achilles. Later, the Iconoclasts destroyed many beautiful works of art. For a time, the Acropolis became a ducal castle, until the Turks, having taken Athens, turned the Parthonon into a mosque, and the beautiful Erectheion into a harem. From this time, Athens for four centuries passed into oblivion, forgotten by the nations, forgotten in history, few knowing that there still existed silent witnesses of her former greatness. During this period, many works of art of the Acropolis were destroyed, no one knows how. In the year 1687, the Venetians under the command of Morosini besieged the Acropolis, and having thrown a bomb into the Parthenon, ignited the powder which the Turks had stored within it, and in one instant, that building which had stood for more than 2000 years, the most perfect structure ever erected, was ruined forever.

(To be continued.)



### Socrates.

The age in which Socrates lived produced a host of celebrated men. Out of that splendid age of Grecian history and literature arose Prodicus, Democritus, Phidias, Alcibiades, Aristophanes, Euripides, Cimon and Pericles. Almost anyone of these names would have shed lustre on a nation; the added force of their united genius made Athens the mistress of the world, and gave her an immortality.

Socrates was born B. C. 469. His father was a sculptor. For a time Socrates himself followed that art, and, it is said, with considerable ability. He abandoned it, however, for the army. The outdoor life of a soldier gave him a robust constitution, and his physical strength and more than ordinary powers of endurance are worthy of note. It is a peculiar fact, which it would be interesting to develop more at length, that great intellects are frequently found in men of great physical powers. We do not say that this is always so, nor does great physical strength imply great intellectual energy. But in several cases that we can now recall, for instance, St. Thomas and Cardinal Wiseman, their magnificient physique would be the envy of the modern athlete. Certainly there are great exceptions the other way, notably St. Paul and Cardinal Newman. Of this, however, we may be assured; good health is a necessary condition for a cultured mind to rise to any extraor-

dinary eminence, and Socrates had good health as a foundation for his intellectual labors.

During the period in which he lived, a sect of philosophers called the Sophists occupied the attention of the Athenians. The Sophists made an art of oratory. Public speaking was their chief end, and, as far as oratory was concerned, they were of no small assistance to the Athenian youth. Their defect, however, was that they used words in a double sense;—or, as their very name implies, sophisms; that is, they taught untruth under the appearance of truth. Hence they concerned themselves for the most part with unrealities, falsehoods, quibbling, and the like, to the detriment of the acquisition of real truth, the only perfection of the intellect.

Socrates soon grew tired of this hollowness, and determined to oppose himself to their shallowness and errors by exposing their fallacies, and so relentlessly did he pursue his course, aided solely by the severely logical scrutiny that he gave to their very assertion, thal the Sophists finally caused his The method he followed in vanquishing those ancient boasters was by proposing to them a series of searching questions so as to strip a subject of all shams, and lay bare the naked truth. This method of attaining truth by means of question and answer is sometimes called "Socratic Induction," although strictly speaking it is not induction at all. He was perpetually interrogating his companions on the plea that he knew nothing, but wished to His real purpose, however, was to confuse or puzzle his gain information. opponents, or simply to raise a laugh at their expense. By his modesty in seeking knowledge he threw the Sophists off their guard, although he really knew more than all of them, and was fully conscious of his vast intellectual He had no use for shams or pretentious ignorance, and whoever assumed a scholarly air in his presence was made the object of ridicule almost before he knew it. He took particular delight in making the Sophists contradict themselves, by using what is called in philosophy, the reductio ad absurdum. So clear was his head, so accurate was his perception, so agile was his mind in turning every point to his own advantage, so rigorous was his analysis of every assertion whatever that he seemed to be splitting hairs. He could

"divide,
A hair 'twixt the north and northwest side."

He was a master of sarcasm and irony, and made a pitiable spectacle of every intellectual snob who dared dispute with him. In consequence of this, he soon became the most remarkable of the many illustrious men then in Athens.

His fundamental maxim was "Know Thyself." He was endowed by nature with a marvelously acute and penetrating intellect. His mind was naturally accurate and observant, and he shrank from error almost by instinct. He received no education in the strict sense of the word, since he was never at school, but he was brought up in the open air of Athens, and

the very atmosphere of the place gave forth the odor of genius, and wafted knowledge in every breeze. Yet withal Socrates was not an erudite man, and he abhorred Natural Science. He did not travel, and rarely left Athens, a peculiar fact when travel was looked upon as the finishing touch to a thorough education. Hence we can find no other source of his vast mental acquirements than the stupendous vigor of his own mighty intellect. He was original, and, in a certain sense, may be said to have been all sufficient for his own intellectual supremacy; in this respect, the "Father of Philosophy" is perhaps the most remarkable man in history. Unlike most great scholars, who seek seclusion and quiet, Socrates loved the company of men, and notwithstanding his repulsive personal appearance, with his flattened nose, thick lips, projecting eye-balls and wide, upturned nostrils, crowds flocked to hear him, and he soon emptied the schools of the Sophists.

Socrates, however, taught no system of philosophy; he did but turn the Athenian mind from the fallacies of the Rhetoricians to the contemplation of truth, and in this he stimulated thought to a wonderful degree. He has left us no record of his genius, and we must depend on Plato and Xenophon for the details of his life.

His sarcastic invectives against the Sophists, and the elite of Athens at length caused his death. He was tried, convicted and sentenced to drink poison. In his trial he was indifferent, haughty, and contemptuous. He suffered death with calmness at the age of 70 years.

Such, briefly, was the career of the most original and forceful thinker of antiquity, whose efforts in the cause of truth, and whose influence on Philosophy, are still appreciated after a lapse of more than twenty centuries.

T. F. COAKLEY, '03.



### A Modern Libel.

We read in the poet Lucretius there is no pleasure comparable to standing upon the vantage-ground of truth, and seeing the errors and wanderings and mists in the vale below. Lord Bacon tells us that it is heaven upon earth to have a man's mind move in charity and turn upon the poles of truth.

In an article in the *Literary Digest* of September 27, 1902, there is an extensive quotation from the London *Standard* relative to the decay of Ireland. The writer puts forward the following reasons for the lamentable fact, namely, that the Irish Catholic Hierarchy exacts too much money from the people, and consequently the priesthood is keeping Ireland poor, miserable, depressed and unprogressive.

The writer tells us that most of the exacted money goes to build stately churches, palaces for clergymen, seminaries and conventual establishments. He makes a vivid contrast between the splendid Cathedral on one hand, and

the mud cabins and unpaved streets on the other. He marvels how the Church advances in a country whose population is declining and whose industry is stagnant. Immediately and without any proofs to justify his wild assertion, he illogically jumps to the conclusion that the money has been drawn from the toil-worn hands of the Irish peasantry and the scanty coffers of the small traders of the towns.

The theorist mentions Connaught as an exempli gratia to substantiate his paralogisms. Fortunately the writer of the present article was born in the archiepiscopal parish of the West of Ireland, and, consequently, purposes to refute this yile calumny on the vantage-ground chosen by its author.

In the first place, sophistry pervaded the whole article. The two principal Cathedrals in the West of Ireland were built from contributions solicited by the priests and bishops from the exiled sons of Erin scattered over the globe. Scarcely one tenth of the expenses was levied on the parishioners. Most of the conventual establishments are the free gifts of charitably disposed persons, and these, instead of being a burden, are an incalculable benefit to the people. The average Irish family contributes the sum of a few shillings three times a year to support the pastor. Calculate this when a parish contains from three to five hundred families, and you will find that the income is very small, considering that two priests are attached to every parish.

The writer mentions palaces for priests. In my own town, the Archbishop's palace consists of a building two stories high, containing eight rooms. Every married laboring man in the United States receiving a living wage enjoys as much comfort. The parish house has six rooms and lodges three priests. Hence we see the absurdity of talking about priests' palaces.

The people at home have been greatly benefited by the erection of such churches. The money collected in foreign lands for these purposes has been distributed to them in wages. The clergy distribute over-generous offerings to the poor. Hence the people in Ireland lose little and gain much by such noble enterprises. Now, what I have said about the Archdiocese of Tuam can be said about the other dioceses in Ireland.

The charity of the Irish priesthood in sacrificing itself for the welfare of the flock is truly heroic. Charitable societies are attached to each Church. The priests visit the houses several times a year to learn the wants of the people, and, if possible, to remedy their distress. The Irish priest has proven himself to be a temporal as well as a spiritual father to those entrusted to his care. The Irishman's love for the priesthood is not without explanation.

What are the real causes of Irish decay? Any impartial observer can answer this question better than the London Standard. The people are overtaxed several million dollars a year to pay for British misrule. The landlords enact enormous rents from the downtrodden tenantry. The best land is devoted to grazing purposes, and a noble people stamped with God's own

image are forced to take up their abode in the swamps and bogs, and on the baron hillside. Unjust laws have been and are the order of the day. Kings seem to have vied with each other in persecuting the Irish people. Cromwell told them to go to hell or to Connaught. Today the English government cries—"Sacrifice your religious beliefs or remain slaves." If Ireland went over to the Angelican Church to-morrow, she would receive her freedom from the Tory government. Commerce is crippled, industry is at a standstill, illegal barbarities are committed by a brutal coercion force on a defenseless people. This is how Ireland is misgoverned and these alone are the causes of Irish decay. "Decay" in Ireland, however, simply means immigration. The race is unsurpassed in energy: its exile benefits the United States and proves how tyrannical is English pretense of rule.

PETER A. COSTELLOE, '03.



### The Free Library Craze.

It is the fashion just now among men of great wealth to dispose of much of their riches with amazing liberality. Among a few of such persons the object of their lavish expenditure is Public Libraries, and the persistency with which these so-called evidences of modern progress and enlightment are being thrust upon the community by retired capitalists prompts us to ask the reason for such gifts, and what good actually results from the enormous amounts invested therein.

It is not my purpose to question the generosity which prompts men of large heart to expend their wealth in benefitting humanity, provided that such outlay will actually result in good to the community, and that the means which are employed to uplift humanity be lawful, and in accord with good sense and right reason. But when the modern craze which impels multi-millionaires to dispose of part of their vast wealth by donating public libraries is neither in accordance with reason rightly directed, nor results in real good to the community, it seems expedient to call attention to the evil which is beginning to confront the American people from the injudicious use of public libraries.

The plan of giving library buildings to a city provided the citizens purchase a site and by means of taxation raise enough money each year to maintain the institution in perpetuity is generous certainly, but it is only half as generous as if the gift to the city included as well a provision for the maintenance of such an institution. Moreover, in a short time the citizens of the community will have expended in taxes far more than the mere cost of the buildings, while the donor of the buildings is heralded from ocean to ocean as a philanthropist, when, as a matter of fact, the citizens of every hamlet or city upon which he has thrust his gift are collectively more generous than he, because of their comparative poverty.

The library craze is founded upon the theory that the people are to be educated by the mere multiplication and dissemination of volumes. there has scarcely ever been a wilder delirium than this. do up education in small packages and dispose of it at so much per pound. Education is something individual. It is the learning of one thing first, then another, and learning them well, in all their parts and relations. apprehension of the mutual bearings which one science has upon another. It is the starting from fixed principles and the directing of our knowledge to a Education means the development of the mental faculties so that man may be able to think, to think for himself, to arrive at truth, to steady his mind in the possession of truth, and to comprehend a complex Education enables a man to acquire a comfact in all its minute details. mand over his intellectual powers, to see things as they are, and to pass a just decision upon events as they pass in long procession before him. is what education means; it means all of this, and a great deal more. this view of education is just the opposite of what public libraries impart. Certainly libraries are a great advantage to those whose previous education has been such that they are capable of profiting by the books collected in the library, but to say that libraries in themselves are great educators of the A library alone can no more impart an education than a dictionary can teach a language.

Moreover, these public libraries which the citizens of the community support, are filled with books which are indeed a very curious show. range all the way from Voltaire, Ingersoll, Paine, Gibbon and Darwin, to the nauseating fictions of Dumas and Corelli, the very mention of whose names is sufficient to leave a bad taste in the mouth for twenty-four hours. Works of infidels, rationalists, open scoffers, enemies of Catholicity, and of all religion, perverted histories, false systems of philosophy, immoral novels, all these are mingled in one vast medley, and it is from this storehouse that the public is to be educated almost without perceiving it. Here is the greatest danger from public libraries, conducted as at present. The directors of these institutions do not discriminate in the selection of reading matter for the patrons of the libraries. They do not seem to know that the human intellect was made for truth. Nothing but truth can be the proper object of the intellect. Hence to feed the mind on what is false, or is a perversion of the truth, is to pervert the intellect from what is its true end. When the intellect is thus darkened by falsehood, when it no longer grasps the truth. man soon turns from God, Who is all Truth, and the more he turns from truth, the more he runs to the opposite error. Thus it is when religion does not prevail, man soon falls into every form of vice and corruption. quently by feeding the American public with the falsehoods and immoral publications of ancient and modern anti-Christian or anti-Catholic authors, there is a great danger that the generation just rising, or just risen, will be sunk into intellectual and moral degradation, in direct proportion as the vile

stuff the people read penetrates into their moral being, and penetrate it must, for a man will never be better than the books he reads.

Consequently, the public library craze simply means that the people of the community are purchasing their own intellectual and moral ruin, because they pay taxes to support an institution which puts before the whole population books that should neither be printed nor read.

I am far from declaring that every book in every public library is false; nor do I say that there is any intention on the part of the library managers to inoculate the public with the germs of infidelity, agnosticism and immorality, but whether it is intentional or not, the fact remains that he public is being inoculated with those germs.

Furthermore, to increase the circulation of books, library clubs are formed in different sections of the city, and hundreds of books are sent at stated intervals to primary and high schools to be read by school children. This cultivates in the child a habit of promiscuous reading, and a desire for novelty, and this very passion is fed by those who imagine that a desire for reading many books is education, when it is nothing but curiosity and a pleasant method of passing away the time. About all a boy or girl at school, or even a college man, has time to attend to well, is his class work. Of course an occasional book as a diversion and as a means of recreation is an advantage, provided it be a good book, but to make a practice of reading everything that comes along, on the plea that intellectual culture will result is a prosperous delusion, is a positive retrogression in the line of sound scholarship.

This state of affairs becomes all the more exasperating when we consider that all classes of the community, rich and poor, Cathelic and non-Catholic. are compelled to bear their share of the expense of maintaining such institutions. It simply means that a few retired capitalists who are willing to give millions for libraries are going from one end of the country to the other and raising the taxes of every community which accepts from them the gift of a The library craze is, after all, a form of Pantheism. library building. Library-givers make read ng their God. It is the "summum bonum" or high-They do not care what the people read, so long as they est good for them. But read, read, is their cry. Read and you will become educated, and with this most pernicious of delusions they have dazzled the eyes of all classes of the community by the splendor of their great wealth, so that the public is unable to see that a seed is being sown which will reap a melancholy harvest.

Do not think that I am opposed to the education of the people. Far from it, provided it is real education, but what I object to is calling that education which is not education at all. To avoid misunderstanding, let me repeat, that I am not an enemy of public libraries; nor am I opposed to popular education. I am simply objecting to certain individuals increasing the taxes of the community to perpetuate their name; I am only pointing out the

burden of taxation that is being thrust upon the community by the fad of certain wealthy men who pose as uplifters of the people; I am merely calling attention to the evil effect which the library delusion is bound to have upon the whole people, unless a remedy be applied to stem the passion for reading anything and everything.

T. F. COAKLEY, '03.



### A Night in Lake Ontario.

The incident I am about to relate occurred in the month of August whilst I was spending an otherwise delightful vacation on an island in Lake Ontario, at a point about twenty miles from Niagara Falls. The beauty of the island, the charm of the surrounding water and distant scenery, the facilities for boating and fishing excursions, yearly attract hosts of pleasure-seekers, who return to their homes loud in their praises of this favored summer resort.

Days and weeks sped gaily by on the wings of time: field sports and excursions succeeded each other with delightful variety until I noticed with regret that my stay was fast nearing its close. The eve of the day fixed for my departure at length arrived. I decided to spend it on the water and make a trip to Olcott some six miles away. With two companions, and a dog destined to play a prominent part in the day's adventure, I went on board a canoe, but not without misgivings. I had never been in a canoe before, and I had heard that this species of boat requires skilful management. However, all went well on our outward trip. The lake was calm: not a breath of air ruffled its surface as it reflected the sheen of the noon-day sun with all the dazzling brightness of a mighty mirror. The exercise whetted our appetites, and, on landing, we did ample justice to a copious meal. Rambling about and chatting merrily, we enjoyed our visit to the full until the shades of evening warned us that it was time to return.

We launched our canoe on troubled waters. A stiff wind had arisen and was now whipping the surface of the lake into short, choppy waves. Our progress, already slow, was retarded by the breaking of one of our two paddles. The boat rolled uneasily with the heave of every swell. We found little difficulty in maintaining our positions, but not so with the huge mastiff, which occupied the prow: his sea legs were unsteady, and we could not succeed in inducing him to lie down. He rocked to and fro with every roll of the boat, recovering himself, however, each time before the next wave struck. Finally, a sudden lurch that he had not counted on, precipitated him to one side with the result that our equilibrium was disturbed and the boat capsized. Then

"A roll and a splash, and all were o'er,
And the waves rolled on as they had rolled before."

As soon as we recovered from the shock of our disagreeable surprise, we

directed our attention and our movements towards the boat. Fortunately we succeeded in securing it, as it lav bottom upwards, before it could drift away with the current. Clinging to its sides or lying upon the keel, with the luckless cause ef our mishap sharing our discomfort, we congratulated each other on our capture, and kept our spirits up in the hope that we might be sighted by a passing yacht or fishing smack, and taken safely to land. Anxiously we scanned the horizon, but not a sail could we discern. As time wore on, we trusted that our friends on shore would become alarmed at our prolonged absence, and organize a search party to locate us. But the sun set, the evening waned, the moon and the stars arose and slowly moved on their silent mission across the leaden sky, and yet no vessel hove in sight. Wearied by our efforts, and almost despairing of keeping ourselves afloat until the brightness of the morning's dawn might perchance reveal our forlorn condition, we bade a voiceless farewell to the loved ones far away, and placed ourselves in the presence of our Creator. The shadows of death appeared to gather round us, hiding us away from the world that we loved, from the pleasures that were so dear to us, from the vanities that entered so largely into our lives and engrossed so large a share in our thoughts. past came up before us in all its gruesome details. Visions of good resolutions broken, of golden opportunities missed, of the fate that perhaps awaited us in the great hereafter, flitted before our minds and tortured us with remorse and fear. But let me draw a veil over the prolonged agony of that never-to-be-forgotten night. The very thought of it makes me shudder

Early in the morning we were picked up by fishermen, and restored to our distracted friends, who had spent the night in vain efforts to find us.

> H. H. M., Third Academic Class.



IGNORANCE, or neglect, of the rules of punctuation often leads to laughable, and sometimes costly, mistakes. A Freshman thoughtlessly punctuated a sentence as follows:—

Mahomet, the founder of Islamism, did not hesitate to work: with his own hands he kindled the fire, swept his room, made his bed, milked his ewes, and camels mended his stockings and scoured his sword.

TELEGRAPH companies do not agree to transmit punctuation marks. When traveling in the interests of a New York firm, a gentleman received a request from his wife to purchase a five hundred dollar fur. He wired, as answer, "No, price too high." On his return, when he was presented with a bill for eight hundred dollars, he asked for an explanation, and was presented with the telegram. It read, "No price too high." His imprecations on the company were, under the circumstances, not loud but deep.

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### ...EDITORIALS...

### The Irish Parliamentary Party.

The Irish members of the English Parliament are at present encountering what all the world knows to be rank injustice. They are denied the right of free speech, as are the Irish journals denied the freedom of the press. They are tried by packed juries and judges who are sworn enemies, under a viceroy who must be civilly and religiously antagonistic to the vast majority of the race in order to procure or hold his position. Our age of civilization boasts of the liberty of the press and of speech in all not palpably criminal as among its noblest attainments and surest means of justice and progress. With these, if not above them, it esteems public opinion and popular vote. The public opinion of the world is opposed to the enslavement of the press and voice of any nation. The popular vote of Ireland is the one thing above all which England not only wishes to disregard but to completely counteract by denying all its expresses.

What makes this more wonderful is another two-fold oppression of peculiar barbarity. On one hand, the people are enslaved by the Crimes Act, by constitutional law, a supposedly sad and last resort when the prevalence of crime becomes appalling and unmanageable. On the other, while press and voice are forbidden to publish atrocities entailed in the Crimes Cct, while any act of manly indignation is judged by packed and perjured juries, the honorable members of Parliament, who represent the people with constitutional right of free speech in parliament, are gagged by the Speaker, even a single day is refused for discussion of Irish affairs at a time which most calls for it. The injustice of the Crimes Act must appear in this, that, instead of being appallingly criminal, Ireland's criminal record is lower than of any equal population in any territory. And the injustice done the parliamentarians is, that they are such for no reason but to speak for their constituency.

But there is more. When they insist on their right, they are imprisoned, a brutal way of answering one whose duty it is to speak, whose claim is justice. And still more. Despotic Russia treats politicial prisoners with more respect and leniency than other prisoners. But ten Irish leaders, scholars and patriots, are dragged away from society, which cannot but venerate their loftiness of purpose, and jailed in prison garb, with cropped hair, with no aliment out bread and water, with a plank for a bed. How strange that England, after suppressing two brave republics, dares thus again affront the universal sense of justice and insult so many millions of a noble race!



#### Zola.

The flood of nonsense which arose somewhat on the occasion of Zola's death is natural enough and expected. The surging of the waters of praise for the asphyxiated novelist subsided very rapidly however, thanks perhaps to the common sense of writers who began to scent a disagreeable odor in connection with the subject. It is true that many in this Country, really incapable of judging Zola's effusions, were misled by the outbursts of certain parties across the sea: they knew he was given tremendous "puffs" now and then, and forthwith they began to string out phrazes about a great French novelist. There are millions in France, who unfortunately are not so loudmouthed as their opponents, who would say, if asked, and do in fact strongly hint, something like what Jesus said of Judas, that it were better had he never been born. How many of our English-speaking readers know that they read purged editions of Zola? His excuse for treating matters unmentionable here was that they were a reality. We might as well pile the garbage of Pittsburg around our front doors, on the lawns of Schenley Park or into the Highland water-basins: it is a reality! As to Zola being a great novelist, the writer mentioned to a well-educated Polish gentleman that herein it was evident Sienkenwicz, whose topics are moreover ennobling, far surpasses him; but the gentleman suggested that the fair name of his compatriot be never linked with that of Zola.

The French critic, Gustave Lanson, who has over a thousand pages of able matter in his History of French Literature, published in 1895, says, (p. 1052), that Zola "pretends to be learned," that he "has never perceived the difference which exists between an experiment scientifically conducted in a chemical or physical laboratory and the pretended experiments of a novelist, which take place solely in the head of the author." He says "all the series of the Rougon-Maquart . . . teaches us nothing of heredity, neither proving or explaining it." Speaking of a treatise of 400 pages by Zola, Lanson says: "The agitations of fools or the appetites of brutes, that is all offers us;" again he says: "It is a monstrous dream of life he offers us; it is not the reality transcribed."



### Our Sunday Evening Entertainments.

The entertainments given every Sunday evening in the college hall, are looked forward to throughout the week with the most pleasant anticipations. The orchestra discourses a choice musical programme; the students of the Commercial Department, the Academic and Grammar classes, recite carefully chosen and thoroughly prepared selections for elocution; songs, choruses, and solos add variety to the numbers; gymnastic exhibitions on the various apparatus encourage a taste for muscular development; and the members of the four highest classes, through the medium of debates, acquire facility of speech and communicate valuable information to the assembled students. The presence of the Faculty lends dignity to the occasion, and encourages worthy effort on the part of those who are chosen to appear on the stage.

The orchestra is under the direction of Father Griffin and Professor C. B. Weis; the improvement it has shown during the last year has been most marked. Recreation hours are most cheerfully sacrificed for practice, and ambition to attain proficiency in music is on the increase. The violins are entrusted to George J. Bullion, Charles F. Gwyer, Eugene A. Hally, Stanislas Kolipinski, and Joseph T. Romanowski. Timothy J. Kuhn plays the viola; George H. Collins, the cello; Albert A. Aretz, the bass; Frederick A. Kautz, the flute; Hyacinth M. Hartigan and Frederick W. Joost, the clarionet; Arthur J. Hayes, the trombone; Frank P. Hartigan, Christopher C. McEvoy, Frank J. Neilan, and George Weis, the cornet; and Louis C. Sheehan and Edward B. Yellig, the piano. John J. Dekowski and John V. Connolly take care of the drums.

The Elocutionary Classes are under the able management and skilful direction of the Rev. A. D. Gavin. Many of the boys have already appeared on the stage, and have acquitted themselves most admirably. Their well trained voices, the expression suited to the varying emotion, and the appro-

priateness, as well as grace, of gesture, have been the subject of well-merited congratulation.

The songs and choruses form one of the most attractive features of the programme. Rev. H. J. Goebel, with his many years' experience in directing choirs, takes an unflagging interest in training the youthful votaries of Terpsichore: the *encores* with which the songs are greeted, emphatically voice approval of his efforts and congratulations on his success.

In the preceding issue of the Bulletin, mention was made of our gymnastic trainer, Professor Joseph O'Neill. Since his arrival in the college, a new impetus has been given to gymnastics: the gymnasium is occupied during recreation hours and on free afternoons, as it was never occupied before. Excellent material is abundant. Exercises of a graceful yet complicated nature, from time to time on Sunday evenings, are performed to the delight of the assembled Faculty and students.

The members of the Debating Societies vie with each other to make the most elaborate and convincing speeches, and a friendly rivalry is keenly manifested to secure the decision of the judges chosen to pronounce upon the merits of the speakers and the weight of their arguments.

The programmes during the month of October were as follows:—

#### October 5.

Recitation, Der Patter of der Shingles, Francis A. Madden. Violin Solo, Fifth Air of Dancla, Mr. Charles B. Weis. Recitation, Sockery Setting a Hen, Anthony N. Helfrich. Piano Solo, Waltz, Opus 34, No. 1 (Chopin), Rev. John Griffin. Debate, Resolved, That compulsory arbitration of the present coalstrike is practicable; Chairman, Stanislas A. Dura;

Affirmative, John A. Malloy and Peter A. Costelloe; Negative, Edward L. Davin and Thomas F. Coakley.

Finale, . New England's Finest, . College Orchestra.

#### October 12.

March, . The Prize Winners, . College Orchestra.
Recitation, . Bruce and the Spider, . Francis J. Gast.
Song and Recitation, An Incident of the War, John V. Connolly and select choir.
Waltz, . When the Sun Goes down, . College Orchestra.

Recitation, . The Fall of D'Assas, . Richard J. Fitzgerald.

Song, . The Volunteer Organist, . Mr. Joseph O'Neill.

Debate, Resolved, That the world is becoming morally better;
Chairman, Francis A. Schwab;
Affirmative, William F. McFadden and Ralph L. Hayes;
Negative, James H. Ryan and Joseph H. Whelan.

Finale, Duquesne March, . College Orchestra.

On October 19, the news of the death of the Rev. J. F. Frommherz arrived, and no entertainment was held as a token of respect for his memory.

#### October 26.

March, Dreamy Eyes, College Orchestra.

Recitation, The Village Blacksmith, James F. McElhone.

Duet for Violin and Piano, Bolero (Dancla), Rev. John Griffin and Edward B. Yellig.

Recitation, The Puzzled Boy, William J. McCabe.

Recitation, Advice, Francis E. Turnblacer.

Galop, Qui Vive (Jackson), Rev. John Griffin.

Recitation, Tim, Roger J. Houze.

Debate, Resolved, That circumstances justified the French Revolution: Chairman William J. Hickson:

tion; Chairman, William J. Hickson;
Affirmative, Walter J. Fandraj and Edward Knaebel;
Negative, Albert J. Eschman, Charles V. Halleran.
Finale, The Skirmish, College Orchestra.

#### October 31, Halloween.

March, . For Freedom's Cause, . College Orchestra. Recitation, Lincoln's Oration at Gettysburg, Charles A. Rankin. Piano Solo, . New Century March, . Lewis C. Sheehan. Recitation, . The Boy Is Dead, . John J. Cain. Song, . Where the Sweet Magnolias Bloom, I Coyle. Recitation, . The Prisoner's Lament, . Robert J. Ryan. Vocal Duet, . Larboard Watch, . John V. Connolly and Timothy J. Kuhn. Recitation, A Colored Citizen's Patriotic Speech, Michael J. Malloy. Song, . Our Football Team, . Boarders' Glee Club. Recitation, . A Temperance Lecture, . Hubert E. Gaynor. Medley Waltz, A Rose with a Broken Stem, College Orchestra.

We reproduce on following page the song entitled "Our Football Team."

### Our Football Team.

(ADAPTED).

Our boys are on the football field,

They've gathered for the fray;
The college yell is in the air,

We've come to win the day.

We'll teach the game of football

To our friends across the way,

While we are shouting for Pittsburg.

#### CHORUS.

Then rush! Oh, rush! We'll rush the ball along;
A kick, a shove, we'll send it through the throng.
No line can stop our fellows
In their rushes fierce and strong,
While we are shouting for Pittsburg.

Our players, every one, are made
Of mind and muscle tough;
The combination always works,
For they are up to snuff;
They'll show the other fellows
That they're diamonds in the rough,
While we are shouting for Pittsburg.

#### CHORUS.

Then shout the Pittsburg College yell,
We've sent her through the goal;
Opponents' line looked solid,
But our full-back found the hole;
See the rush, the scrimmage,
Then the tackle and the roll,
While we are shouting for Pittsburg.



# s OBITUARYs

REV. J. FRIDOLIN FROMMHERZ, D. D., C. S. SP.

In the death of the Rev. J. Frommherz, D. D., C. S. Sp., which took place at the provincial house, Cornwells, Pa., on the evening of Saturday, October 18, the Congregation of the Holy Ghost has lost an ardent student, a brilliant scholar, a learned professor, a zealous priest, and an edifying religious.

Father Frommherz was born in 1874 of God-fearing parents in St. Michael's parish, Pittsburg. When still very young, he was sent to this college, to begin his classical studies; and, as he manifested a decided love for the religious state, he was admitted into the scholasticate as an aspirant to the priesthood in the Holy Ghost Order. His success in class was equalled only by his piety, and by his proficiency in every manly sport and pastime. At the age of eighteen he graduated cum laude. For three years he rendered valuable services in the professor's chair. In 1895 he went to Paris, to pursue his higher studies in the central house of the society. Whilst there, his exceptional talents were noticed by his superiors, who decided to favor their fullest development by sending him to the Gregorian University in Rome. The Eternal City had no brighter student, for he was awarded four gold medals, and obtained one or more first prizes in each competitive examination. Having been ordained priest and honored with the doctor's degree, he returned to America in 1901, his mind stored with the invaluable treasures of sacred learning which he had acquired by earnest and unremitting study. A brilliant and successful career as professor of dogmatic theology and sacred scripture seemed to await him; the members of his order hoped, with good reason, to enjoy many years of efficient service from a subject of such talent and capacity. In addition to his professorial duties, he assumed the chaplaincy of St. Francis Industrial School at Eddington, He was beginning 'like a giant to run his course' when assailed by a fatal attack of pneumonia. Well-founded hopes, encouraged by the physicians in attendance, were entertained of his recovery. These hopes, alas! were doomed to disappointment. On Saturday evening, October 18, at seven o'clock, he began to cough violently and expectorate abundantly. He became weaker and weaker. At a quarter past eight, the change for the worse became most marked, and Father O'Gorman heard his dying con-After night prayer, in the presence of the entire community, Extreme Unction was administered and the last prayers recited. words, Proficiscere anima devota, he calmly breathed his last sigh. Thus he died thoroughly prepared and completely resigned to God's holy will-- on a Saturday, the feast of an apostle and the eve of the Purity of Our Blessed Lady, to whom his devotion was most ardent. Let us hope that the Queen of Heaven kept to him her Sabbatine promise.

Early on the following Tuesday morning, the funeral service was held in the chapel of the Christian Brothers at Eddington. The cadets of the great industrial school headed the cortege, their band playing a touching funeral march; next came the brothers in their black cassocks, and the clergy in their white surplices. Six cadets, as a guard of honor, marched on each side of the hearse. Several carriages bearing the relatives and friends of the deceased, closed the procession. On nearing the chapel, the music ceased, and the stillness of the crisp morning air was broken only by the mournful tolling of the cloister bell. The chanters entoned the Miserere, and amid its pleading strains the coffin was borne to the chapel door, where the Rev. M. A. Bunce, of St. Mark's, Bristol, received the remains. Through the aisles of the Church most tastefully and appropriately draped, the procession moved up to the sanctuary: here Bishop Prendergast presided during the chanting of the Office of the Dead. After a Solemn High Mass of Requiem had been offered up for the repose of the soul of the dear departed, Bishop Prendergast pronounced the absolution, and the sad cortege slowly returned to the novitiate at Cornwells. In full view of the class-room in which he had taught, and of the chapel which he had loved, Father Frommherz was laid to rest. Beneath the shade of the trees under which he lies, many an earnest prayer will be whispered for his eternal happiness. humble grave will be a rallying spot for those who would imitate his virtues and walk in his footsteps: there the orphan boy will recall the lessons that he taught, and his confreres will be encouraged to emulate his pious zeal in the service of God and the salvation of souls.

#### TIMOTHY D. CASEY.

Timothy D. Casey, a staunch friend of the college, died at his late residence, 436 Lincoln Ave., E. E., on Monday evening, October 13. Business and politics engaged the active part of Mr. Casey's life. When inspector of the Western Penitentiary, he successfully used his efforts and influence to have Mass celebrated in penal institutions, and considered it a signal privilege to serve at the altar the first time the Holy Sacrifice was offered in the old Home of Refuge. He manifested a praise-worthy interest in charitable institutions: for years he was a trustee of the Mercy Hospital, St. Paul's Orphan Asylum, and St. Joseph's Protectory. Two of his sons, James D. and Edmund D., were students in this college. To his sorrowing wife and bereaved children, we entend our sincere spmpathy.

#### DENNIS HESSON.

It is with sentiments of sincere regret for his demise, and profound sympathy for his bereaved family, that we chronicle the death of Mr. Dennis Hesson. For forty years he had resided in Pittsburg. As a contractor, he erected many of the finest of the East End buildings, including the residences of Mr. James Callery and Mr. John Bindley, and the Sacred Heart rectory and school. During the last twenty years of his life, he devoted all his spare time to the interests of the Sacred Heart parish. In private life, he was widely known and highly esteemed. In his last illness he knew that medical skill, whatever relief it might give, could not effect a cure, and resigned himself without a murmur to God's holy will. The Rev. Father Keane visited him frequently and prepared him for death. On the 29th of October, he peacefully died, fortified and consoled by the last sacraments. Two days afterwards, his son, Rev. Patrick J. Hesson, '95, chanted a High Mass of Requiem over his remains. Father Griffin attended the funeral services in token of our sympathy and regret.



The college line being too light this year, a few of the past students were called in to supply the necessary weight. Though Captain Hickson found the material excellent, he experienced unusual difficulties, owing to lack of attendance for practice, in crystallizing individual play into team work. As the season advances, some improvement has been noticed, but that improvement falls short of our expectations. Three games were played during the month of October. The first game of the season, against Geneva College, at Beaver Falls, resulted in a victory for the home team by the score of 17 to 0. Geneva's team work was perfect; though our men offered most stubborn resistance till time was called. Hill, Thompson, and Martin, the best ground-gainers of the eleven, scored three touchdowns, and Thompson slightly improved the total by kicking two goals. Geneva bids fair to have the champion college team of Western Pennsylvania this season: we wish it every success.

The line-up was as follows:-

GENEVA-17.		PITTSBURG-0.
Hill	Left End	Gaynor
Martin	Left Tackle	Hickson
Finney	Left Guard	Winter
McKean		
Edgar	Right Guard	Newell
Leach	0	,
Critchlow		
	0	Huckestein
Thompson	•	
East		
	0	Elsom

Touchdowns-Hill, Thompson, Martin. Goals kicked-Thompson 2.

Goals missed—Thompson. Referee—Levis. Umpire—Relihan. Timers—Craig and Burkhard. Linesman—Mitchell. Substitutions—May for Hill, Walkinshaw for Critchlow, Sterrett for Finney. Length of halves—20 and 15 minutes.

In the game against California Normal School on the college campus, October 11, we scored 35 points to our opponents' nil. It was the ambition of our players to run up a bigger score than W. & J. had made against the same team two weeks before, 23 to 0. Under the skilful direction of Captain Hickson, every man got into the game and played his position to perfection. Munhall helped Newell and Winter to pierce the line for gains of 25 and 30 yards; Hickson and Wall figured in every tackle; Gaynor, Berner, and Doyle interferred with excellent effect; Huckestein passed the ball with accuracy, and helped the runner; Flanigan and Scanlon skirted the ends for big gains; and Elsom hurdled the line and plunged through it with irresistable impetuosity. When California had possession of the ball, the Normals failed to advance it even a foot.

#### The line-up:-

College—35.		NORMALS-0.
Gaynor	Left End	Morris
Hickson	Left Tackle	Binnis
Winter	Left Guard	Cober
Munhall	Center	Jones
Newell	Right Guard	Croner
Wall	Right Tackle	Martin
Berner	Right End	Cree
Huckestein	Quarterback	Pollock
Scanlon	Left Half	Aydelotte
Flanigan	Right Half	Lilly
Elsom	Fullback	Harmon

Touchdowns—Huckestein, Winter 2, Newell, Elsom 2. Goals—Elsom 5. Substitutions—Doyle for Berner, Hampton for Hickson. Referee and umpire—McCambridge and Fandraj. Linesmen—Whalen and Young. Timekeepers—Roehrig and Robinson. Time—30-minute halves.

Rain prevented the game scheduled for the 18th of October.

At Greensburg, on the 22nd of October, the Pittsburg Professionals endeavored to run up the biggest score of the season against our team. Plucky defence and fierce tackling could not prevent the stars from making eight touchdowns. With a competent umpire, and less coaching by Quarterback Richardson, who was not in the game, the total of 45 points made would have been considerably smaller: scarcely less, however, could be expected with such giants in the game as Ellis, Mathewson, Lawler and Lang.

#### The line-up:

PITTSBURG-45.		College-0.
Donohoe	Left End	Gaynor
	Left Tackle	
McNulty	Left Guard	Winter
Barney	Center	Munhall
Lawler	Right Guard	Newell
	Right Tackle	
	Right End	
Sherlock	Quarterback	Huckestein
Dushane	Left Half	Scanlon
Miller	Right Half	Flanigan
Mathewson	Fullback	Elsom

Touchdowns—McCutcheon, Mathewson, Donohoe, Sherlock, Lang 2, Ellis, McChesney. Goals from touchdowns—McCutcheon 2, McNulty, Donohoe, Sherlock. Umpire—Allen. Referee—Relihan. Linesmen—Crolius and Hampton. Substitutions—Ellis for McCutcheon, McChesney for Dushane, Shrontz for Donohoe, Hampton for Hickson, Doyle for Berner, Flanigan for Winter.

Five games are scheduled for the month of November. Nov. 1, 3 A's on the College campus; Nov. 8, Swissvale Ex-Collegiates; Nov. 15, W. & J., at Washington, Pa.; Nov. 22, Indiana Normal School, at Indiana; and Nov. 27, Wheeling, at Wheeling, W. Va.

#### THE BOARDERS' TEAM.

The Boarders' Team was organized on September 15, with Mr. James R. . Campbell as manager, and Carlos Pascual, captain.

The team is composed entirely of Boarders, and the line-up is as follows:

—Ryan and F. Neilan, Center; H. Hartigan and Arens, R. G.; J. Smyth,
L. G.; Rankin, R. T.; Sackville, L. T.; Joost and Hayes, R. E.; Costelloe,
L. E.; Relihan, Q. B.; F. Hartigan, L. H.; Pascual, R. H. and captain;
and Keating, F. B.

Up to the time that the BULLETIN went to press, eight games had been played, six of which were won by the Boarders' Team. The first game was with the Geneva A. C., and was played on the College campus on Saturday, September 20. Although only two days' practice was had prior to the game; the Boarders showed up well, and defeated their opponents, 17 to 0. The line bucking of the backs and tackles was the feature of the game.

On Tuesday, September 23, 'the South Side High School Team appeared on the grounds, fully expecting to win; but they met a fate similar to that of the Geneva A. C. The final score was 18 to 0. H. Hartigan's and Costelloe's long runs and the line bucking by Sackville, Pascual and Rankin

were features; but the star play of the game was the goal, kicked after a touchdown, by Frank Hartigan, the ball being held at a point 10 yards from the goal line and 5 yards from the side-line.

On Tuesday, October 14, the Pastime Reserves were the victims, going down by the score of 17 to 5. The 5 points were scored by our old friend, Harry McAteer, who kicked a field goal from the 20-yard line. The touchdowns were made by Pascual (2) and Joost.

The Third Team went to Greensburg and to defeat on Saturday, Oct. 18. The referee was the Greensburg Polka Dots' star player. For our boys, Sackville played an excellent game. The final score was 5 to 0. Still smarting from the sting of defeat, the eleven went to Sewickley on October 25, and defeated Sewickley High School, 6 to 0. Pascual made the touchdown and kicked goal.

On Wednesday, October 29, the Homestead Team appeared on the campus and lost, the final score being 11 to 5. Hartigan and Joost scored the touchdowns.

With four of the regular players out of the game, including Captain Pascual, the Third Team went to Oakland with just eleven men on Nov. 1, and administered defeat to the Oakland A. C., 6 to 0, Relihan having charge of the team.

On November 8, the Clipper A. C. defeated us by one point, 11 to 10. Keating's field goal from the 23-yard line was the feature of this game. The Clipper score was made in the second half.

Thus far eight games, as shown above, have been played, two of which were lost; three games were cancelled on account of inclement weather; and four more remain to be played; making in all a schedule of fifteen games, a greater number than ever before arranged by the Third Team.

# # ssJOTTINGSss #

If the natural gas fails in St. John's Hall this winter, the young gentlemen in that establishment are recommended to wear a mustard plaster on their back. Coal is too dear to be purchased.

Mike Gavin would a-fishing go,

He fished from morn till night:

He changed his bait, he changed his place,
But not a fish would bite.

At last, a wag rulled in his hook,
And fixed a dead fish on it.

When Michael saw his catch, he cried,
"I'll fish no more, dog gone it!"

First Senior.—What have we to-day? Second Senior.—Bacon. First Senior.—Surely not on Friday!

Tell me not in mournful numbers
Boarders' life is just a dream;
For 'tis full of sad surprises:
Buns are harder than they seem.

"Come to see me next year in Woodsfield, and I'll give you all sorts of beef."—"One will be enough for me, if it is fresh and tender."

A Soph's translation of Alii sentinam exhauriant, "let the others drain out schooners."

Cards were tabooed in the ark. Noah sat on the deck.

Force is in evidence this year--in the gymnasium, on the gridiron, and on the breakfast table.

Two Kuhns in the house, and no nigger!

Who raised Kane? His mother.

If bad writing is indicative of genius, we have several most talented young men in the college. Those whom they favor (?) with their correspondence, may reply as Mr. T. B. Aldrich once replied to Professor Morse in the following words:—

"My dear Morse: It was very pleasant to receive a letter from you the other day. Perhaps I should have found it pleasanter if I had been able to decipher it. I don't think I mastered anything beyond the date, which I knew, and the signature, at which I guessed.

"There is a singular and perpetual charm in a letter of yours—it never grows old, and it never loses its novelty. One can say every morning as one looks at it: 'Here's a letter of Morse's I haven't read yet. I think I shall take another shy at it to day, and maybe I shall be able in the course of a few years to make out what he means by those t's that look like w's, and those i's that haven't any eyebrows.'

"Other letters are read, and thrown away and forgotten, but yours are kept forever—unread. One of them will last a reasonable man a lifetime."

Sackville, the ground-gainer of the third team, will undoubtedly make his debut as tackle on the 'Varsity team next season.

"Pete" Marron is enjoying the hospitality of St. John's Hall.

Our friend Hurley, from Connellsville, is impatiently awaiting the coming of Thanksgiving Day. He longs to sink his incisors into the pride of the poultry yard.

"Oh, fudge! here comes Burke," is a favorite expression of Rankin, as he sees that worthy approaching with a day's provisions tucked under his arm.

The trio from the "Sunny Isle" are busily engaged in the purchase of heavy garments, as a protection against the chilling blasts of winter.

"Hy" Hartigan, is too slow to catch the Mt. Pleasant express, if we are to believe his brother; but he is not the least bit slow at football.

Gleeson has returned after summering in the wild and woolly West. His narration of thrilling adventures and hair-breadth escapes from cowpunchers and red skins is a source of pleasure to the inmates of St. John's Hall.

M. J. Relihan spends all his leisure time in forming syllogisms. Mike finds philosophy interesting.

Frank Hartigan has quite a reputation as a story-teller. His fish and snake stories would make Burt and Standish turn green with envy.

The Hoosier State has two representatives striving for laurels on the college gridiron. John Costello and Jimmy Ryan, playing respectively left end and center on the third team, are stars of the first magnitude.

Al. Berner enjoys the distinction of occupying third place on the Patriarchs' table. Don't be discouraged, old boy: two, and only two, are between you and the seat of honor.

"Frenchy" is no longer lonesome: two of his countrymen are with him since his return: They may often be seen parleyvooing about la belle patrie.

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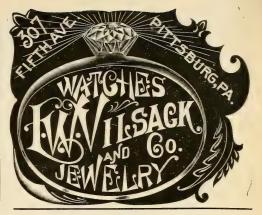
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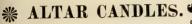
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WRITE TO

THE A. J. WEISSHAUPT COMPANY

# Pittsburg College Bulletin.

Vol. IX.

Pittsburg, Pa., December, 1902.

No. 3.

## Delenda Est! Proh Dolor!

O Temple, erect in thy beauty!
An index for souls heaven-bound,
How harsh is the need—or the duty?—
That orders thee cast to the ground!
Thou risest, an earth's breathing-place,
Attracting all currents of grace.

High mysteries hallow thy altars,

Thy walls keep the incense of pray'r,

Thy aisles know the voice that ne'er falters,

The voice of a Faith that can dare

To echo the truth; and thy choirs

Still throb with the song that inspires.

How oft, from sun's rise to its setting,

Have hearts to thy threshold brought grief;

Then left thy calm precincts forgetting

Sad sin and its pain, in relief.

But past are thy balm-giving days:

Regret must now burden thy praise.

We weep not to flatter vain feeling,
We rail not at what may be best;
But piety's heartsore appealing,
Resigned though it be, will suggest
How grim is the growth of that trade
Which ousts the loved shrines where we prayed!

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When lately, for synodal meeting,
The Levites came thronging to thee,
Farewell! gave a tone to their greeting—
They mused on the changes to be:
Farewell! many faithful ones sigh;
Farewell! must thy Angels reply.

N.



## The Acropolis at Athens.

(CONTINUED).

The Propylaea occupied the whole breadth of the western side of the Acropolis, and was the largest structure of ancient Greece. It was built by the Architect Muesicles, during the years 437–433, B. C., at an expense of about three millions of dolla.s. In the center of the structure was a porch of Ionic style, the roof of which shone bright with gold, and other colors. At the east, the Propylaea closed with a wall broken by five small gates. Through the central one of these passed the wagon road to the enclosure at the top of the Acropolis hill. The Propylaea were elaborately decorated, and won the admiration of the ancients. What an impression they must have made in antiquity! It is said, that Epaminondas, the great commander of the Thebans, desired to bring this structure to Thebes. There are still preserved twelve columns of the two fronts of the building, saved, in part, by the Frankish tower, which for centuries had hidden them.

To the right of the southern wing of the Propylaea, where once stood the unsightly Frankish tower (now fortunately destroyed), is the beautiful, small temple of Niké Apteros, which is said to have been built in the time of Cimon. In this temple was kept a very ancient wooden statute (Xoanon), of Athena, which miraculously escaped destruction during the invasion of Xerxes. This small temple of Ionic style stands on a ledge of the rock, from which point a magnificient view may be had of the plain around Athens, of the sea, of Afgina and Salamis, and of the sometimes snow-capped peaks of the Peloponnesus, which appear purple-tinted by the rays of the sun. On this very point it is said that Aigeus stood and watched for the returning ship which was to bring back his son, Theseus. Theseus had gone to Crete in the black ship along with the number of chosen youths and maidens, whom Athens was obliged to send each year as a tribute to the king of Crete, to be devoured by the Minotaur. Theseus promised his father that he would slay the Minotaur and return to Athens. He accomplished the feat by the assistance of Ariadde. Aigeus saw the returning ship, and noticing that it was flying a black flag instead of the red one, which was to announce the victory, thinking that his son had failed, threw himself over

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the precipice, and was killed on the rocks below. For two whole centuries the temple of Niké had completely disappeared; in the year 1835, a German archaeologist found the parts of it built into a Turkish fortification, and with the aid of other archaeologists re-constructed it.

Through the Propylaea we advance to the interior of the inclosure over a read strewn with rocks. To the right in about the center of the enclosure is the Parthenon, four hundred and seventy-one feet above the level of the sea; to the left the Erectheion. Between the Propylaea and the Parthenon, a little to the left, may be seen a quadrangular foundation, on which according to Herodotus and Pausanius, stood the colossal statute of Athena Promachos. The height of this statute was about sixty feet, so that, it is said, the crest of the helmet and the point of the great spear were visible to those sailing around Sunium.

First, let us turn to the Parthenon. For twenty-four centuries this temple (built in 437, B. C.) has stood a monument to the immortal fame of Pericles, of the Architects Ictinus and Kallicrates, and of the immortal sculptor, Pheidias. It cost about one million of dollars to erect it, and is admired not for its large dimensions, but for its proportions. It is 228 feet long, 100 feet wide and 65 feet high. In form it is peripteral, having eight columns on each end, and seventeen on each side. Antiquity knew larger temples, but Ferguson, in his "History of Architecture," 1865, says: none so perfect. "Of all the great temples, it is the best and most celebrated; the only octartyle Doric temple in Greece, and in its own class, undoubtedly the most beautiful building in the world. It is true, it has neither the dimensions nor the wondrous expression of power inherent in Egyptian temples, nor has it the variety and poetry of the Gothic Cathedral, but for intellectual beauty, for perfection of proportion, for beauty of detail, and for the exquisite perception of the highest and most recondite principles of art ever applied to architecture, it stands utterly and entirely alone and unrivalled—the glory of Greece." The ornamentation of the Parthenon was rich in statuary, metopes, and in the friezes which surrounded the cella in the center of the building, in which was the beautiful chryselephantine statue of Athena Parthenos, executed by Pheidias. This statue was about 40 teet high; the naked parts were of ivory, and the drapery of gold. All traces of it have been lost. mention of it as being still in its place, was made by Proklos, who saw it about the year 430, A. D. It is strange that a statue with \$50,000 worth of removable gold plates remained so long. Several small copies of it have been found, the best of which is the Varvakeion statuette. The Athena Parthenos was full-armed, with her shield, aegis and spear, and every available surface was richly decorated. On the outside of the shield was the Gorgoneion; round this was represented in relief the battle of the Greeks and Amazons. In this battle scene Pheidias introduced the portraits of Pericles and himself, for which he was accused by the opponents of Pericles of \$acrilege. Pheidias was tried and condemned to banishment. He then went to Elis

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where he made the great Chryselephantine statue of Jupiter, one of the wonders of the world. This last was a colossal sitting statue, larger than the Athena Parthenos, and it is said that people were filled with awe at the thought that if it should ever rise, it would carry away the roof with its head.

Just opposite the Parthenon, on the north side of the Acropclis, is the Erectheion, a composite structure containing three temples built in juxtaposition. This is the most refined and complete example of the Ionic order. The largest temple of Ionic style was that of Diana at Ephesus, but almost every trace of it has disappeared. In the Erectheion was kept the very ancient wooden statue of Athene, which, according to tradition, had fallen from heaven.

From this high and open part of the Acropolis, the view comprises the city and the surrounding hills and mountains, the majestic Pentelicon, craggy Lycabettus, and honey-producing Hymethis; it comprises the plains of the Ilissos and the Kephissos extending to the Piraeus. In the evening when golden-tinted by the rays of the setting sun, the Acropolis and its ruins appear most beautiful; but when finally the firy sphere sinks behind the Salaminian hills, and the moon casts spectral sh. dows from column, temple and hill, a feeling of awe creeps over us, and we imagine that the shades of Pericles and Pheidias and Kimon are wandering in the solemn stillness.

JOHN W. QUINN.



### Address to the Very Rev. President.

On Tuesday, November 11, the Saint's day of the Very Rev. M. A. Hehir, all the students assembled in the college hall, and offered to him their good wishes. On behalf of the whole college, the following address was read by Mr. T. F. Coakley, of the Senior Class:—

"As students of the College we are assembled here to-day to learn the results of the recent examinations; and since, by a happy co-incidence, on this very day is commemorated the feast of your celebrated patron, St. Martin, we gladly use this occasion to offer to you the assurance of our high and sincere regard, and to express to you the spontaneous effusions of our gratitude and affection. I might well have desired that so delicate a task should have fallen into other and abler hands, and to older students of the college; but events have willed it otherwise.

"Not the least cause of our gratulation is your steady, and, we hope, permanent, recovery from a painful malady, to which for all time to come we hope you will be an entire stranger.

"The present prosperity of the College, the increased enrollment of students, surpassing that of any previous year, the zealous faculty, and your own persevering attention to whatever will assist the moral, intellectual and physical training of the students, or advance the highest interests of the college and of whatever lies within the sphere of Catholic education,—all this is known and appreciated by us, and we are unwilling to omit this opportunity to acknowledge the deep obligations we owe you.

"We are aware that to conduct an institution dedicated to Catholic higher education is a task of formidable magnitude, and we derive not a little satisfaction from the contemplation of the steady advances the College has made under your direction, until to-day the highly beneficial and permanent character of the instruction it imparts, has placed it upon a more respectable eminence among the Colleges of the country than it has hitherto enjoyed. Your earnest and persevering efforts in the cause of mental training have brought upon the youth of this and other communities a rich inheritance of Christian virtue and sound scholarship, and although your name is intimately blended with education in Pittsburgh, yet the results of your services in the cause of intellectual culture are not to be circumscribed within the narrow limits of this city, nor can they be bounded by state lines.

"We are not unmindful of your generous attention to those whose previous education in certain branches has been neglected. Many of us can bear witness that you have lavished upon them unexpected kindnesses of an arduous nature. You have repeatedly, within so short a period as a college course, been the agent of a series of munificent acts that are ordinarily and not frequently spread over a life time. It is not in every college that the seeds of knowledge are scattered with so bountiful and so unselfish a hand, and we cannot restrain the spontaneous impulse we have to beg of you to accept from us our feeble words of gratitude, which spring from a deep and conscientious conviction that you have our highest interests deeply rooted in your heart.

"In future years may we with singular pleasure revive the memories of the past, and freshen our recollection of your present efforts to uplift the standard of education, and to send us out into the world educated in mind and heart, uncompromising Catholics, educated gentlemen, and loyal citizens; may added years serve but to deepen the impression we now hold of your munificent generosity!

"Words, however, are but empty, idle verbiage, and they frequently do not outrun the range of the speaker's voice. Not so with ours. The sentiments we to-day express are but the evidence of our firm resolve to manifest hereafter in some visible and tangible manner that the energy which has for so long a period characterized your efforts to rear the fabric of education, has not been spent on us in vain. And our great high duty is to show by our example that we are intelligent students, capable of assimilating what is here taught, and that we will hereafter use that knowledge, thereby reflecting honor upon our Alma Mater and ourselves, and exhibiting in some substantial manner that we have been true to the inspirations we have here imbibed. We feel keenly the burden of this grave responsibility, and are determined, with whatever of force and vigor we possess, to live up to that

resolve, to the end that the well-proportioned columns upon which rests the structure of Catholic education may not be weakened by the influence which each one of us, consciously or unconsciously, exerts upon others.

"It is our fervent wish that, if God wills it, your life may be lengthened out so that generations yet unborn may come within the sphere of your influence. As Time rolls his ceaseless course, may he write no wrinkle on your brow; and after length of years has graced your earthly existence, may you, at the appointed hour, be ushered into the presence of the Beatific Vision, and bask forever in the glory of God's countenance, in company with the distinguished Saint whose name you bear!"

In reply to this address, the Reverend President spoke in substance as follows:—

"My dear young friends, this address, in your name, by Mr. Coakley, is something of a surprise to me. I had glanced over the programme of the exercises for this afternoon, but had not seen anything suggestive of an address on the occasion of my name's day. I thank you, all the same, one and all, for the sentiments expressed and the good wishes which prompted it. out alluding to the many good things said in the address, things to which I am not ready nor willing to lay much claim, I accept it, not only in my name, but in the name of the faculty whom I represent on this as on other occasions. I am merely the representative of authority, and I am pleased to note always your respect for authority, as also your appreciation of the devotedness and self-sacrificing spirit which animate every member of the Col-Of this you have daily and hourly experience. pleased to be able to say here publicly, and you know I am not inclined to exaggerate or give unmerited praise, that your conduct, application and gentlemanly behavior have been all that we could desire during the past quar-This is a source of great pleasure for me personally, and it makes college life pleasant and agreeable for students and professors. The growth of a good college spirit with the ever-increasing number of students is an encouragement and a consolation for each member of the faculty. I cannot but feel most grateful for the sympathy manifested during my recent indisposition, to which allusion has been made in the address by Mr. Coakley. this I thank you in a special manner. In conclusion, I wish again to express my gratitude for the kind, but unmerited, sentiments contained in the address, and I wish you to ask God, through the intercession of the great St. Martin, to grant me the necessary health and strength to continue my work, because I have no other desire and no other ambition than to devote the rest of my life, and whatever talent and ability God has given me, as I have done in the past, to the grand, noble, but self-sacrificing, work of Christian and Catholic education in the land of my adoption and for American youth."

The Reverend President concluded his speech amidst enthusiastic applause.

## Twice Through Switzerland.

It is well nigh forty years since first I visited fair Switzerland. As railroads were nowise as numerous as they now are, it was most convenient when traveling to be a good walker; and, though young, I was excellent at that. I happened to have a most agreeable companion, two or three years older and an excellent pedestrian likewise. He was inclined to melancholy when alone, but was very entertaining in company, and, in his cheerful hours could be the drollest of mimics, provoking roars of laughter. His heart was that of a hero and apostle. He has already labored and suffered unremittingly for over a score of years in the Chinese missions, achieving numerous conversions.

To facilitate travel, we took only the most necessary articles. We first planned a pilgrimage to the celebrated shrine of Our Lady of Hermits in Einsiedlen. We intended not to be bound to the short and straight road, but to move to the right, to the left, to go afoot, by train, by steamboat, as the mood of the moments would incline us.

Off we went in joy and glee, on a fine summer morning. We commenced our journey with an eighteen mile walk, on a fine road along the glorious Vosges mountains; then we boarded a train.

Let us pass over the incidents of a delightful journey through upper Alsace, and cross the frontier.

On a fair evening, we entered the world-famed land of the Swiss, directing our steps towards the Benedictine abbey of Our Lady of the Rock, (Mariastein), situated quite close to the then French frontier. The noble abbey was reached at nightfall. Lodgings were taken in a large hostelry of an antiquated appearance, built in solid stone, grey with age and covered with a high pointed roof. There we found a company offering most pleasing variety: pilgrims from various lands, a hermit in the picturesque garb worn by hermits in times of old, a French abbé, all neat in his dress and refined in his manners, a young German priest, in high boots, all fire and flame against some anti-Catholic school laws, etc.

The next morning, we went to the vast abbey church. We descended into the shrine, situated in the cave of a huge rock, and we prayed before the miraculous image of our Blessed Lady, where, for centuries, so many pilgrims had offered their prayers. Some time after, we knocked at the gate of the abbey and asked for Father Benedict, the brother of a college companion. The reception we met with was as warm and as cordial as could be. The amiable monk insisted on our staying for some time in the abbey. We only accepted the hospitality, so kindly offered, until the next day. We then were introduced to the Lord-abbot. When the venerable prelate heard we were preparing for the foreign missions, he expressed his warmest congratulations. The short time we spent in the abbey shall always have a charming recollection in my memory. We visited the vast library, the rich

treasury where we saw many precious church vestments, sacred vessels, mitres and croziers, and took a stroll through the picturesque grounds of the abbey. Our meals were taken with the abbot, who showed us the greatest kindness. When seated at his side, in the vast dining hall of the monks, we felt as if transported into the old Catholic ages.

Next morning, we left the holy shrine and the good Benedictine for the Protestant city of Bale, not far distant. The curiosities and monuments were visited. The hall where the celebrated council was held is now transformed into a museum rich in relics of olden Catholic times. My companion soon insisted on our leaving the hall. He was indignant. "O the wretches!" he exclaimed, "here they show for money the spoils they robbed from their Catholic forefathers." We admired the noble Cathedral that rises on the banks of the Rhine. It was built by Catholic hands; for years it was hallowed by the offering of the great sacrifice; its lofty vaults resounded with Catholic hymns, and now it is turned over to the ministers of error.

The next day, we took the train to Zurich. Our route lay along the banks of the Rhine. The grand river with the fine scenery along its banks and the many historic places that border it, has often been described and sung.

At Zurich, we boarded one of the steamers that ply the waters of its lake. After so many years, I still imagine that beautiful lake, and recollect the rapture caused by the loveliness of its shores. Of what a glorious gift of God is our memory! In a moment it places before our mind fair scenes that once enchanted us, especially in the sunny days of youth. It is one of the richest treasures of former tourists.

The Lake of Zurich has a character of its own among Swiss lakes. It is not bordered by those high towering mountains, those wild rocks and dark woods you may meet with elsewhere. It is above all lovely and graceful. The outline of its hills and mountains is soft and harmonious. On their slopes, green pastures, rich fields and vineyards, fruitful orchards, bright villas, shady woods, and smiling villages with their churches and spires covered with red shining tiles extending along the clear blue waters, whilst the sun sheds over the glorious scene its golden light, encircle it as with a garland of beauty.

We left the boat at the station nearest Einsiedlen. There we met with other pilgrims. In the summer months, every day sees numbers of them. Some were climbing up the road that leads to the world-famed Sanctuary; others were coming down, returning to their homes, happy and blest. You could hear them saying their beads with joyful confidence and fervor. No need to ask for our road, we had but to follow others. We were now penetrating into the very heart of good old Switzerland, that part of the country which always remained faithful to the old Catholic Creed and defended ity arms in hand.

Fine pastures with herds of cattle grazing on all sides, merry herdsmen chanting in exuberant glee, large shade trees, romantic chanlets, their brown hue contrasting with the green mountain slope, attracted and feasted our eyes.

Joyfully we mounted the road that millions of pilgrims have trod. the summit we paused, for, some distance below, we spied the hallowed object we were seeking. On every side were glorious mountains, some nearer, others far distant, forming one of those grand scenes for which the land is famous, and which help to make it one of the most beautiful on God's The majestic Church towers were flanked on either side by the vast and noble suildings of the abbey, one of the most celebrated in the world. Down we went with joyous steps, eager to penetrate into a sanctuary whereof we had heard so much in the long winter-nights in our Alsatian home. With emotion we penetrated into the vast basilica. Near to the entrance stands a marble charel with open front. On a shining background of gold, surrounded with many lights, we see the miraculous image of Mary, Around it a crowd of pilgrims are wrapt in fervent prayer, many with arms extended. There, at the feet of our dear heavenly Mother, we laid our pains and our joys, our desires and our aspirations; there also we laid the needs and the desires of all dear to us, of all that had asked us not to forget them at the feet of Mary in her blessed shrine. Whose soul would not be filled with confidence in this holy place where so many tears have been dried, so many wounds healed, so many hearts lifted up, so many wills strengthened. so many souls filled with heavenly blessings by the maternal hands of her who, through her Divine Son, has at her disposal all the blessings of Heaven? The Church is really grand and imposing, rich and bright by the many beautiful paintings and artistic ornaments that decorate its walls and shine from its lofty vaults, relieved with a profusion of gold. Many are the altars erected along its extended aisles and many are the holy relics laid on these altars. In the vast choir the monks are seated in stalls or old oak adorned with elaborate and delicate carvings.

By a very old concession the abbot of Einsiedlen bears the title of prince. In his coat-of-arms, the sword of the prince is united with the mitre and crozier of the abbot. The abbey has been for ages and is still, as to many Benedictine abbeys, a seat of learning and a school of fine arts. It has produced many men of distinction, and numerous youths are being educated within its walls.

During the few days spent in this hallowed place, we chanced to assist at the solemn profession of some monks. We heard an eloquent sermon, and were ravished by the magnificent singing and the rich and well trained orchestra that accompanied the sweet, powerful, and harmonious chant.

Every afternoon, at the close of vespers, monks and novices come in procession before the image of Mary where they sing to a beautiful and touching melody, the Salve Regina.

Having satisfied our devotion and visited various places of interest and edification in the neighborhood, we resumed our journey. We descended the heights in a direction opposite that by which we had come and directed our steps towards another lake, the Lake of Lucerne. We passed by a mountain crowned by two immense rocks seen from afar. Later, we saw Schwitz, the chief place of the canton of that name. A steep descent brought us to Brunnen, a village that stretches along the shores of the lake. The walk was delightful through a country that continually offers new charms. We spent the night in Brunnen. I shall not easily forget that evening, for my companion was in the happiest of moods. He mimicked the quaint and heavy dialect of the good Swiss in such a funny way, and passed such humorous and witty remarks upon everything, that I had to beseech him to desist lest too much laughing might be injurious.

Next morning, we crossed the Lake of Lucerne which is quite different from that of Zurich. On every side you see high mountains. The shores now advance, then recede, in a line continually broken. Sometimes you see two mountains advancing so close, the one to the other, as to hem in the view. You approach, and a new glorious scene expands before your wondering eve. Fine trees, huge rocks and rich green pastures with houses scattered about are seen along the steep mountain-side. The scenery all around the lake has a character of wild romance. This is the fair scene of the patriotic legend of William Tell. There before us lies the Gruetli, the narrow meadow hemmed in between the rocky mountain and the waters of the lake, where the heroes of Swiss liberty met at night and swore to deliver their country; not far distant is the village of Buerglen, where William Tell was born; close by is Altorf where he shot the apple from off the head of his son; on the opposite shore, a little below Brunnen, is the ledge of rock upon which he sprang from the boat tossed by a furious tempest. A chapel has been erected on the spot. How glorious this part of fair Switzerland! Nature has lavished upon it grandeur and beauty; the genius of inspired bards has flung over it the dazzling veil of poetry.

We landed at Fluelen where we heard Mass. The church was filled with devout worshippers. After Mass, all prayed with arms extended. I was told they had on that day what they call a demi-feast. Everyone hears Mass in the morning, then goes to his daily work.

From Fluelen, a short walk brought us to Altorf. A dear college friend lived there. How often he had spoken to me about all these places! The first person we met showed us the house of his parents. We entered a truly happy home. My friend was the joy and the pride of his parents. Keen his surprise when we met so unexpectedly in his dear home! By all means he wanted us to stay for some time, but we wished to continue our journey the same day. He showed us the curiosities of Altorf, especially the beautiful statue of William Tell, erected on the spot where the hero, according to tradition, made the wonderful shot.

My friend was radiant and happy. He told me how on one of these unusual meetings, where, according to immemorial custom, the affairs of the little republic are discussed, always on the same spot in the open air, he was elected to an office in the administration of the canton, which met all his wishes and fully satisfied his ambition. After some happy hours spent together, we bade him and his excellent parents farewell.

Alas! little did we think then that a quarter of a century later, I was to see him again in Altorf, under circumstances quite different. The morning of his life was bright and sunny, but, before evening set in, a dark cloud had thrown its gloomy shadow over his existence, once so happy and hopeful.

A TRAVELER.

#### Visit of Messrs. Dillon and Davitt.

In the afternoon of Tuesday, November 11, Messrs. Dillon and Davitt, the Irish envoys, honored us with their presence. On their entrance into the College hall, they were received with three rousing cheers. The students' orchestra struck up a medley of Irish airs, at the conclusion of which the Reverend President advanced to the front of the platform, and welcomed the Irish delegates in the name of t e College faculty. "We all know," he said, "something of the history of Ireland; we know something of the despotic government of England against Ireland, and we know something of the efforts and struggle for independence made by Ireland and by Irishmen for the past seven centuries. This we have all learned from the pages of history; this the majority here present have learned from the lips of parents born in Ireland but forced to leave it by unjust and oppressive laws, and this, some few of us learned at home in Ireland.

"In this struggle for independence, Ireland, God be thanked, never lacked true patriotic sons to plead her cause, to struggle and fight for her freedom. and even to shed their blood in her behalf. At the present time also, Ireland has many patriotic sons, many of them now suffering ignominious hardships in degrading prisons, because they fight against rackrenting landlords. that the Irish may live in their own homes and in the homes of their fathers. But of the many patriotic sons in whom Ireland glories to-day, there are none who have done more for her, none who have suffered more for her, in prison and out of prison, none who have made greater sacrifices in her behalf, than the two honorable gentlemen whom we welcome to the Holy Ghost College to-day, the Hon. John Dillon and the Hon. Michael Davitt. and lives form a part of the history and life of Ireland for the past quarter of There are three names associated in my mind with the a century or more. history of Ireland for the past thirty years, three men whom I have constantly admired in Ireland's struggle during these years, and these men are Messrs. Dillon, Davitt and O'Brien. They are three true Irish patriots, three Irish gentlemen, three Irish Catholics fighting the cause of Catholic

Ireland. Two of these honor us with their presence to-day: we welcome them to the great city of Pittsburg; we welcome them to the Catholic College of the Holy Ghost.

"Again we extend to these honorable gentlemen, as delegates of the Irish people, a hearty welcome; we extend to them a *Cead Mille Failthe*, and we extend this to the Hon. Michael Davitt, known in Ireland as the 'Father of the Land League,' and to the Hon. John Dillon, known in Ireland as 'Honest John Dillon.'

"Mr. H. E. Gaynor will now express the sentiments of the students."

#### THE STUDENTS' ADDRESS.

Messrs. Davitt and Dillon, Representatives and Champions of Ireland's cause!

In the name of the student-body of Pittsburg Catholic College, welcome, a thousand times welcome to our *Alma Mater* and the gateway of the West!

No doubt you have—thanks to the glorious spirit of liberty aflame from the Pacific to the Atlantic—met with hearty greeting and generous encouragement at every step since your landing upon the shores of America. With all who have extended a brotherly hand, we gladly and gratefully join; every expression of devotion to the cause of justice—ever ancient and always new—for which you nobly stand and ably strive, we wish, as far as in us lies, to corroborate. "Oh! blame not the bard" if his tones are feeble; his harp is not broken, but his years are few. These lines, moreover, are hastily penned, for, but a few hours ago we could scarcely have dared to anticipate the honor your visit confers.

We have read, time and again, of your constant efforts: we see their fruits, for the Spirit of Erin is unquenchable as of yore. Unconquered and unconquerable, she rears her lofty head and blesses such as you. We forget not, gentlemen, that your cause is eternal, eternal justice; we forget not that you have "suffered persecution for justice's sake." We associate your names in veneration with those of Wolfe-Tone and Emmet and Daniel O'Connell and Grattan and Parnell and the heroes of justice in every age and clime.

We desire to hail, in their representatives here present, the whole gallant phalanx who labor with you in the present hour of struggle. God grant that some of us may later on be able to assist the cause of liberty and justice by voice and pen! At all events, gentlemen, our good wishes, our hopes and our prayers, accompany you ever, as shall, doubtless, those of more than a score of millions of Irishmen of these United States.

#### Mr. John Dillon's Reply.

In response, Mr. Dillon, who spoke first, said that Mr. Davitt and himself were unwilling to leave Pittsburg without seeing Pittsburg College, conducted by the Holy Ghost fathers, whose fame is spread over distant parts of the world, and that they were unwilling to miss the opportunity of seeing so many Irish students, Irish by birth or descent, who are being trained in that institution.

He then gave a brief outline of the Irish policy and methods. He said that the soil of beloved Erin had been seized upon by English landlords, and that his countrymen demanded the restoration of the land of their fathers from its English garrison. The honorable speaker graphically described how the blood of the people was being drained from every pore by overtaxation, to the enormous degree of several million dollars a year.

Mr. Dillon then told us that Ireland demanded complete national self-government, with the right to elect its own rulers and to make its own laws. He then explained that the Irish cause was to be won, not by force of arms, but by agitation, such as is now being carried on in the British House of Commons, and expressed his well-grounded confidence that eventually success must crown their efforts.

The honorable speaker told the boys that the time had not yet come for most of them to begin the actual battle of life, but that they had reached that age when they could distinguish what is right and true. He next referred to the idea of youth, and spoke of its possibilities even in the most arduous causes: he quoted the case of General Botha's son, and that of the other young Boers of about fourteen or fifteen years, who rode side by side with their fathers, carrying Mauser rifles, and using them with deadly effect on their hated enemy for the defense of their native land, the Transvaal. He said that the boys and youth of to-day will be the men of the fast-approaching morrow, when this great Republic will lead the world in power and influence, and, when it will be of value for Ireland and of interest for her progeny here ro shake hands across the sea.

The distinguished envoy strongly appealed to the boys to show, in the conflicts of this country and in its progress, that Irish blood flows in their veins, and to use their influence in Ireland's behalf, as should every man in

whom there is a drop of Irish blood.

In conclusion, Mr. Dillon thanked the students for thus honoring them, and rejoiced that they took such an interest in Ireland's noble cause. He exhorted them never to miss an opportunity to strike a blow for Ireland.

#### MR. MICHAEL DAVITT'S REPLY.

Mr. Davitt next addressed the students. He thanked them for the cordial welcome which he and Mr. Dillon had received. The honorable gentleman remarked that in former days German and Polish students, of whom many were in the College, went to Ireland for their education.

Mr. Davitt next congratulated us on our good fortune in being in this College, where we are being trained up to become good Catholics and good citizens. He spoke in glowing terms of the Holy Ghost fathers, to whom he had intrusted the education of his own son in Blackrock College. The distinguished visitor advised the boys to take advantage of every opportunity.

He reminded us that we have a triple duty to perform; a duty to our masters, to the Church, and to our glorious Republic. He told us that the better we are trained, the better Catholics we will be; and the better Catholics, the more we will love our country, and the better we will serve it; when we become men, we should do honor to our religion, our country and our College.

In the course of his address, the distinguished journalist said that formerly it was a crime to teach school in Ireland, and anyone who was found giving instruction, was either sent to prison or lost his life. "Nevertheless" said Mr. Davitt, "the English have the supreme audacity to taunt us for being ignorant." The speaker then told the boys that the ordinary Irish peasant, even in the wilds of Connemara, has far more brains and intelligence than any Englishman of his rank. He told the students that if education had not been made a capital crime in Ireland, they would now hear, not of the English Empire, but of the Empire of Ireland.

Mr. Davitt then showed how Ireland has always beaten England in every movement. It beat her in the religious movement, in the educational movement, and now Ireland is beating England hands down in the land movement. "When" he said, "we will wrench the land from her grasp, we will make short work of English misrule in our fair land."

The distinguished envoy next told us that the Irish Members of Parliament were willing to make any sacrifice to advance the national cause. He said that they are making imperial government almost impossible in Ireland, and are giving the English government its choice either to clear out of Ireland and leave Irishmen alone, or submit to the ever-harrassing presence of a number of men of the type of John Dillon and Redmond in that citadel of England, the British House of Commons. Mr. Davitt then told the boys that Ireland was now on the eve of triumph, as England must soon settle the land question.

The speaker, alluding to the Boer war, told us that since he rode over many of the battle fields with General Botha, he was in a position to give us his personal observations. He vividly described one of the battles in which 2,500 Boers engaged 23,000 English. The English were whipped, and it was a descendant of the gallant Robert Emmet who led the Boers on that occasion. Mr. Davitt concluded his speech by requesting a free day for the students.

The Very Rev. President graciously acceeded to his request, and announced that there would be no class next day, so that the students might ever remember their honorable guests and ponder their eloquent and patriotic addresses.

P. A. COSTELLOE, '03.



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#### ...EDITORIALS...

#### zoyful Anticipations.

The merry Christmas festivities are always preceded by joyful anticipations. There is in this season a kind of sacred and hallowed feeling which makes all long for it. But this is especially true of young students, for, Christmas is in a special manner, the feast of the young, since Christ Himself became a child for the redemption of mankind. But there are also other glorious considerations in the mind of the college student. First comes the solemn midnight mass, where the Infant King is born anew in the hearts of all. Then the great and happy Christmas day itself, filled with merry greetings for us from all sides. Then the pomp and solemnity of the Church Then, for those whose homes are not too ceremonies throughout the day. far distant, the happy thought of so many days among the loved ones and all the old acquaintances. But, for those who cannot share this joy, the Christmas-box carefully prepared by loving hands, teeming and overflowing with items of interest. Then the great and glorious Christmas dinner. Above all the thought that these pleasures are to last for two or more weeks. So many days free from class books! So many days of skating and hockey! In short, so many days brim full of fun and enjoyment! Why the thought is overwhelming! But there is another consideration which must not be overlooked. It is the fact that, in our Churches, the Infant King expects our visits during these holidays. He asks no presents, as do your friends and relatives. He has no room for gold and precious jewels in the small manger; but what He does ask is, that you give Him your heart without reserve.

A. J. ESHMAN.



The Allegheny Athletic Association was the attraction scheduled for Saturday, November 1. The 3 A's brought a strong team on the occasion, and won by two of the luckiest flukes seen so far on the college campus. While the game was still young, our full-back, Elsom, fell back for a shot at goal: he was momentarily delayed by Flanigan's getting in his way; Zeigler blocked the kick, got the ball in the air, and, with a free field, dashed on to the goal line, scoring a touchdown, which Briney converted. Nothing daunted by this mishap, the college boys, after the kick-off, held the 3 A's on downs, and speedily pushed Hickson across the line. Elsom's try at goal failed. In the second half, when the students were making big gains through their opponents' tackles, Briney took the ball from Newell, emerged from the bunch of players, and, with no one to oppose him, made the last touchdown of the game. The collegians now made desperate efforts to retrieve their fallen fortunes, but these efforts were all in vain.

#### The line-up:-

-		
College-5.		3 A's 11.
Gaynor	Left End	Mayer
Hampton	Left Tackle	Hahn
Munhall	Left Guard	Delp
Whalen	Center	Grant
Newell	Right Guard	Blair
Wall	Right Tackle	Zeigler
Berner	Right End	Maul
Huckestein	Quarterback	Kaulbach
Scanlon	Left Half	Jones
Flanigan	Right Half	Montgomery
Elsom	Fullback	Briney

Touchdowns—Hickson, Zeigler, Briney. Goals—Briney. Substitutions—Hickson for Hampton, Doyle for Berner, McMasters for Hahn, Zimmerman for Grant, Lautenschlaeger for Maul. Time—20-minute halves.

Only eight of the Swissvale Ex-Collegiates could get together on November 8, and the game was called off.

At Washington, Pa., on November 15, our team met its Waterloo. Just a week before, W. & J. had been badly beaten by Cornell. To regain the failing confidence of their supporters, the representatives of W. & J. realized that they had to run up a big score, and they did it too. During the first half, which unaccountably lasted an hour and twenty minutes, they ploughed through the line and rounded the ends for steady gains. Their perfect condition and superior weight told heavily on our men, but still the latter gallantly resisted till darkness put an end to the game.

The line-up:-

1		
W. & J49.		COLLEGE-0.
Welty	Left End	Gaynor
Heimberger	Left Tackle	Hickson
McCleary	Left Guard	Munhall
Loucks	Center	Whalen
Gibson	Right Guard	Newell
	Right Tackle	
	Right End	
	Quarterback	
	Left Half	
-	Right Half	
	Fullback	0
murpuy	unoack	

Touchdowns—Eckles 3, Murphy 2, Longwell 2, McFarland, Hayes. Goals—Longwell, 4. Missed goals—Hayes, 5. Substitutions—Sherrard for Loucks, Loucks for Gibson, McFarland for Longwell, Hupp for Eckles, McFarland for Murphy, W. Sutter for McFarland. Referee and umpire, alternating—John Aiken of W. & J., and Charles McCambridge, of Pittsburg College. Timers—Mullin and Dr. L. F. Kirschner. Linesmen—J. P. Brownie and A. Berner. Time of halves—Twenty-five minutes. Attendance—400.

The team enjoyed a delightful trip of over seventy miles to Indiana on . November 22. An early start at eight o'clock was necessary, and only eleven men went along, Hickson, Wall-who by the way, was off at Princeton during the W. & J. game-and Twitchell failing to appear before the only train started. The game was played on the beautiful Indiana Normal campus during a heavy down-pour of rain. College kicked off the ball, and quickly regained it on a fumble. Without losing possession of it, the college boys hit the Normal's line hard, never stopping till Elsom scored a touchdown. The Normals now took a turn, and Longwill and Moorhead both Soon after the kick-off, with the ball in possesscored after brilliant runs. sion of the collegians, occurred an unusual feature in a football game. With twenty-four seconds to play, Elsom fell back for a kick at goal. though long, went slightly wide of the mark; the ball struck a tree behind the goal-line, bounded back into the field of play, and nestled in the arms of Williams, who set off for our goal posts. Thinking the ball was dead, our players made no effort to stop him, and he scored a third touch down. monstrances were made, but the referee refused to listen to them.

second half, our men played well on the defensive, and held the Normals down to a single score.

The line-up: -

Indiana—22.		College-5.
Adair	Left End	Gaynor
McCreight	Left Tackle	Doyle
Johnston	Left Guard	Munhall
Smith	Centre	Whalen
Seanor	Right Guard	Newell
Work	Right Tackle	Hampton
Bowman	Left End	Berner
Williams	Quarterback	Huckestein
Moorhead	Left Half	Scanlon
Longwill	Right Half	Flanigan
Calhoun	Fullback	Elsom

Referee and umpire, alternating-Earhart and McCambridge. Time-keepers—Sutton and Mack. Linesmen McKnight and Early. Time—15-minute halves.

The last game of the season was played with the Wheeling Tigers. years past, the collegians have been prime favorites for the Thanksgiving attraction at Wheeling. The kind reception given them and the thoughtful attentions paid them will always be among the pleasantest reminiscences of the football season. The four Edwards, who were the backbone of the Bethany College team some two years ago, played with all their old-time dash, and two of them were instrumental in scoring the six points of the game; J. Edwards crossed the line, and R. Edwards kicked goal: this occurred quite soon after the kick-off by Elsom. The remainder of the game developed into a kicking duel, the honors of which were even. Despite the , muddy condition of the field, the play was fast, furious, and hotly contested. After a long run of 80 yards, Hickson, for the college, crossed the goal line, but was called back by the referee on the ground that the ball was dead before he started. Sleet and cold did not damp or chill the ardor of the many spectators.

The line-up:-

	TIGERS-6.
Left End	S. Edwards ♥
	Matchis >
Left Guard	Lynch
Centre	Grey v
Right Gnard	Sheley V
Right Tackle	Speck /
Right End	Smith y
Quarterback	R. Edwards V
Left Half	W. Edwards *
Right Half	J. Edwards V
Fullback	Pomeroy
	Left End Left Tackle Left Guard Centre Right Gnard Right Tackle Right End Quarterback Left Half

Referee – Williams. Umpire – McCambridge. Time-keepers — Beasle and Mack. Linesmen — Deegans and Joost. Substitutions — Doyle for Flanigan. Time of halves – twenty-five minutes.

Now that the season is over, a retrospect, necessarily brief, will be in order. Only once before in the history of the college was the material better than this year's, and yet our record has never been less satisfactory. latter fact has been due to two causes; our players could not be got together for practice, and the schedule arranged was an exceptionally hard one. team was composed of alumni and present students drawn from the classes of the day and night schools. Several of them, therefore, were employed during the usual practice hours, their absence from which rendered team work an impossibility. This drawback has to be taken into consideration in conjunction with the standing of our opponents. The Pittsburg Stars, for instance, the holders of the first professional championship, have not their equals in the United States; Geneva College stands unrivalled in its class in Western Pennsylvania; and W. & J. scoured the country to secure a win-When all these facts are pondered, it will not be wondered at that our football squad of '02 had not more victories to its credit. Each and all played well, resisted doggedly, and not unfrequently merited hearty applause by brilliant tackling and long-distance runs. Special mention is due to Elsom, Gaynor, Hickson, Huckestein, Munhall, Newell and Scanlon. When the whistle sounds for the season of '03, may it set in motion players such as these, but drilled into concentrated effort and hardened into superior condition by regular and systematic practice!

#### THE INDEPENDENTS.

The Independents played several games, and won them all. Their team was made up as follows: L. E., Kvatsak; L. T., Hally, captain; L. G., Mc-Evoy; C., Yellig; R. G., Riley; R. T., Niehoff; R. E., Cawley; Q., Muha; L. H., Lynch; R. H., Spengler; F., Breen.

#### FIRST JUNIORS.'

The Junior teams were exceptionally successful: the first of these played six games, and scored 30 points to their opponents' 0. It was represented by the following players: L. E., Artho; L. T., R. Fitzgerald; L. G., Martin; C., Garry; R. G., McGeehin, captain; R. T., Harding; R. E., J. Smyth; Q., Schmitz; L. H., Cleary; R. H., McEvoy; F., More.

#### SECOND JUNIORS,'

Of the seven games played, the Second Juniors' team lost only one. The players lined up as follows: L. E., Turnblacer; L. T., Lally; L. G., Haas; C., Vislet; R. G., Creighton; R. T., Cain; R. E., O'Connor; Q., F. Madden; L. H., McCabe, captain; R. H., Malloy; F., W. Madden.

# s OBITUARYs

#### MR. EDWARD PHALEN.

The sad news of the death of Edward Phalen was communicated to us by his father, and was received on the day of his funeral, Wednesday, November 26. Two days previously, he had been killed by his own engine near Dubois, Pa. The announcement of his death came as a painful shock to the students, who had seen him here some weeks ago dining with the faculty.

Mr. Phalen entered the College in '95, and left in June '00. When he came here, he was already a young man, and quickly settled down to the routine of college life. It was not long before he became a general favorite, and increased an already large circle of acquaintance. His prowess on the gridiron, and his success in field sports, made him a hero amongst the boys and enshrined him in their memories. Grieving for his untimely death, they offer for him the tribute of their prayers.

#### MONTH'S MIND.

On Wednesday, November 19, a solemn high mass of requiem was offered up for the eternal repose of the soul of the Rev. John Fridolin Frommherz, C. S. Sp., D. D. Three of his class-mates officiated on the occasion: Rev. W. F. Stadelman, celebrant; Rev. T. A. Giblin, deacon; Rev. A. D. Gavin, sub-deacon. His parents and immediate relatives were invited to be present. All that came, were afterwards entertained in the College parlor.



#### EXAMINATIONS.

They were written in all the subjects, and oral in classics and modern languages. From an inspection of the marks obtained, the results seem most satisfactory. One hundred and fifteen students, the largest number in the history of the College, were awarded honor certificates—a number that is all the more surprising, considering that, to obtain these distinctions, it is necessary to pass in all the subjects and secure 80 per cent. in at least two of them.

Competition for first place in each class was very keen. The following young gentlemen head their respective lists: P. A. Costelloe, J. A. Nelson, R. L. Hayes, J. Pobleschek, L. S. Zahronsky, C. C. Pascual, J. A. Charles, C. F. Fehrenbach, T. Ryan, A. A. Kuhn, N. M. Szabo, H. Schaefer and J. Romanowski.

## List of Passes, Distinctions and Honor Certificates,

AT THE

#### FIRST TERM EXAMINATIONS.

HELD IN

#### NOVEMBER, 1902.

To secure a Pass a Student must get 60 per cent.; to obtain a Distinction it is necessary to get

Certificates are given to Students who have obtained 80 per cent. in two subjects, provided they pass, i. e., obtain 60 per cent, in the other subjects of their course.

Both oral and written examinations have been taken into account for the Passes and Distinctions

of the following lists.

#### Crammar Class.

Division B.

D., Arith., Draw., Pen. DRAKE, R.—Rel., Draw., Pen. D., Arith., Eng. Houze, R.-P., Rel., Draw., Pen. D., Eng., Arith. MALONEY, J.—P., Rel., Draw., Pen., Eng. D., Arith. МсСоок, J.-P., Rel., Eng., Arith., Draw., Pen. PERONNY, M.—P., Rel., Draw., Pen., Eng. D., Arith. Petgen, L.—P., Rel., Eng., Draw., Pen. D., Arith. PICARD, G.-P., Rel., Eng., Draw., Pen. D., Arith. D., Arith., Draw., Pen. ROMANOWSKI, J.-P., Rel., Eng., Ger. SAUER, F .- P., Rel., Eng., Arith., Draw., Pen. Tomazewski, J.-P., Rel., Eng., Draw., Pen., Ger. D., Arith. D., Arith. WAUGMANN, G.-P., Rel., Eng., Draw., Pen. PALMER, F.-P., Rel., Eng., Draw., Pen. D., Arith. More, G.-P., Rel., Eng., Draw., Pen. D., Arith. LHOTA, J.-P., Rel., Eng., Draw., Pen. D., Arith. CRENNER, J.—P., Eng., Draw., Pen. D., Arith., Rel. Walsh, J.-P., Rel., Eng. D., Arith., Pen., Draw.

Brunner, A.-P., Rel., Hist., Geog., Eng., Ger.

DRAKE, F.-P., Rel., Eng.

#### DIVISION A.

D., Draw., Pen.

CUMMINGS, C.-P., Rel., B. Hist., Hist., Geog., Eng., Draw., Pen. DALEY, M.—P., Rel., B. Hist., Hist., Geog., Eng., Draw., Pen. GAST, FR.-P., Arith. D., Rel., B. Hist., Hist., Geog., Eng., Draw., Pen. HARDING, C.-P., B. Hist., Hist., Geog., Eng., Arith. D., Rel., Draw., Pen. .. D., Rel., B. Hist., Hist. LALLY, M-P., Eng., Arith., Draw., Pen. MILLER, H.-P., Rel., Hist., Geog., Eng. D., B. Hist., Draw., Pen. MASLEY, Jos.—P., B. Hist., Hist., Geog., Eng., Arith. D., Rel., Draw., Pen. McCook, W. J.—P., Rel., Eng., Draw., Pen. McCarthy, T. G.-P., Eng., Arith., Draw. D., Rel., B. Hist., Hist., Geog., Pen. SMYTH, F. P.-P., B. Hist., Eng., Draw., Pen. D., Rel., Hist., Geog. SPAN, F. J.—P., Rel., Eng., Arith., Draw., Pen. D., B. Hist., Hist., Geog. D., Rel., B. Hist., Hist., Geog., Draw., Eng., Pen. SCHAEFER, H. J.-P., Arith., Pol. D., B. Hist., Hist., Geog., Draw., Pen. SCHMITZ, P.—P., Rel., Eng., Arith. TURNBLACER, F.-P., B. Hist., Hist., Geog., Eng., Arith. D., Rel., Draw., Pen., Ger. BURKE, J .- P., Rel., Draw., Pen.

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D., Pen.

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Breen, M. J.-P., Rel., Hist., Geog., Lat., Ger., Alg., Bot. D., Gr., Fr., Arith. BRENNAN, M.-D., Rel., Hist., Geog., Eng., Gr., Arith., Bot. CARLOS, J. A.—P., Arith., Alg. D., Rel., Hist., Geog., Lat., Gr., Bot. CARRAHER, S.-P., Alg. D., Rel., Hist., Geog., Eng , Lat., Gr., Arith., Bot. Cox, J. R.-D., Rel., Hist., Geog., Eng., Lat., Gr., Arith., Bot. Ennis, R. T.—P., Rel., Hist., Geog., Lat., Gr., Fr., Alg. D., Eng., Arith., Bot. GASPARD, H.-P., Rel., Hist., Geog., Fr., Ger., Arith., Alg. D., Eng., Lat., Gr., Bot. D., Rel., Eng., Gr., Bot. GORECKI, B.-P., Hist., Geog., Lat., Pol., Arith., Alg. HAYES, A.-P., Hist., Geog., Eng., Lat., Gr., Arith. D., Rel., Fr., Ger., Bot. Johns, A.—P., Ger. D., Rel., Hist., Geog., Eng., Lat., Gr., Fr., Arith., Alg., Bot. KVATSAK, J.-P., Rel., Hist., Geog., Eng., Lat., Gr., Bot. LANAHAN, J.-P., Rel., Eng., Lat., Gr., Bot. MUHA, A.-P., Rel., Eng., Lat., Gr., Arith., Alg., Bot. · D., Gr. Mcafee, F.-P., Rel., Eng., Ger., Bot. D., Hist., Geog., Lat., Gr., Fr., Arith., Alg. O'CARROLL, J.-P., Rel., Eng., Lat., Gr., Arith., Alg., Bot. D., Hist., Geog., Fr., Ger. O'HARA, W.-P., Rel., Lat., Gr., Bot. ROSSENBACH, J.-P., Rel., Eng., Arith., Alg. D., Hist., Geog., Lat., Gr., Fr., Gr., Bot. RYAN, T.-P., Bot. D., Rel., Hist., Geog., Eng., Lat., Gr., Fr., Ger., Arith., Alg. ZAREMBA, J.-P., Rel., Hist., Geog., Eng., Pol., Bot. D., Lat., Gr.

#### First Academic.

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D., B-K.

MORGAN, WM. R.-P., Rel., Eng., B-K., Pen., Hist., Geog.

MURPHY, L. F.-P., Rel., Eng., Pen., Hist., Geog., Short-H., Typ-W.

McCormick, C. J.-P., Pen.

D., Rel., Eng., Arith., B-K., Hist., Geog.

McEvoy, C. C.-P., Pen., Typ-W. D., Rel., Eng., Arith., B-K., Hist., Geog. McDermott, C. R.-P., Rel., Eng., Arith., Pen., Cor., Law. O'BRIEN, E. P.-P, Arith., B-K., Pen. D., Rel., Eng., Hist., Geog. O'BRIEN, M. J .- P., Eng., Pen. D., Rel., Hist., Geog. O'NEIL, WM. W .- P.. Eng., Arith., B-K., Pen., Hist., Geog. O'REILLY, E. L.-P., Arith., Pen. D., Rel., Eng., B-K., Hist., Geog. RHODES, ROY H .- P., Rel., Arith., B-K., Pen., Hist., Geog. D., Eng. RUTLEDGE, R. J.-P., Arith, B-K., Pen., Typ-W., Cor., Law. D., Rel., Eng., Hist., Geog., Short-H. SCHNEIDERLOCHNER, J. J.-P., Arith., Pen. D., Rel., Eng., B-K. SCHUSTER, A. C.-P., B-K., Pen. D., Rel., Eng., Hist, Geog. SMYTH, J. J.-P., Rel., Eng., Pen., Typ-W., Civ. G. D., B-K. SMYTH, J. L.-P., Rel., Eng., Pen., Hist., Geog., Typ-W. SPENGLER, R. J.-P., Eng., Arith., Pen., Hist., Geog., Short-h., Typ-W. D., Rel., B-K. Todd, J. J.-P., Arith., B-K., Pen., Hist., Geog. D., Rel., Eng. Wurzell, A. J.-P., Eng., Pen., Typ-W., Cor., Law. D., Rel., Arith., B-K. D., Rel., Eng., Hist., Geog., Short-H. NIEHOFF, H. N.-P., B-K., Pen., Typ-W. MAY, F. A.-P., Rel., Pen., Hist., Geog., Short-H., Typ-W. D., Eng., Arith., B-K. RILEY, Q.-P., Rel., Eng., Arith., B-K. LYNCH, T .- P., Rel., Eng., Pen.

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NEYLON, J.—P., Rel., Eng., Arith., Short.H., Law, Civ. G. D., B-K., Cor., Typ-W.,

Pen.

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Schwab, F.—P., Ch. Hist., Eng., Lat., Gr., Fr., Alg., Geom., Chem.

D., Hist., Ger., Szumierski, F.—P., Chem.

D., Ch. Hist., Hist., Eng., Lat., Gr., Ger., Fr., Alg., Geom., Chem.

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Halleran, C.—P., Phil., Eng., Lat., Gr.

D., Ph., Trig.

Knaebel, E.—P., Eng., Lat., Fr.

D., Phil., Gr., Ger., Ph., Trig.

Malloy, J.—P., Ger.

D., Phil., Eng., Lat., Gr., Fr., Ph., Trig.

Nelson, J.—D., Phil., Eng., Lat., Gr., Fr., Ger., Ph., Trig.

Pietrzycki, F.—P., Gr., Pol.

Relihan, M.—P., Phil., Lat., Gr., Ph., Trig.

D., Fr.

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COSTELLOE, P.—P., Fr., Ger., Lat. D., Phil., Eng., Gr., Ph., Trig.
ESCHMAN, A.—P., Phil., Eng., Lat., Fr., Ger., Ph. D., Gr., Trig.
FANDRAJ, W.—P., Phil., Eng., Lat., Fr., Ph. D., Gr., Pol.
McHugh, C.—P., Phil., Eng., Ph.
Hickson, Wm.—P., Phil., Eng.

N. B.—The names of the students who were absent from the examinations, or who failed to pass, are not given in the above list.

#### Thanksgiving Day.

Thanksgiving Day was thoroughly enjoyed by the students. The following boarders spent it at home: Masters Charles, Francis and Ralph Drake, Frank and Hyacinth Hartigan, Hayes, Keating, Willis and John McCook, McEvoy, McLaughlin, Marron, Martin, Morgan, O'Neill, Petgen, Rankin, Sackville, Sauer, Schmitz, Schuster, John, James and Francis Smyth, and F. Turnblacer. Frank Neilan visited his uncle in Washington, Pa.; Fred. Joost and Edward Early went with the team to Wheeling; James H. Ryan dined with Richard T. Ennis, and Frank Madden with Harry Miller. Lewis Sheehan enjoyed the day with his aunt, and George Hurley with his uncle, in Allegheny; Armand Houze with Adolph Schuster; and Roger Houze with Fred. Sauer.

In the evening, accompanied by some members of the Faculty, M. J. Relihan, C. C. Pascual, J. H. Ryan, and J. A. Costello went to Millvale, to enjoy the good things prepared for St. Anne's tea party.

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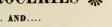
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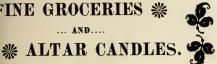
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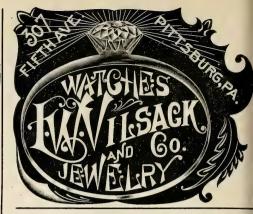
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# Pittsburg College Bulletin.

Vol. IX.

Pittsburg, Pa., January, 1903.

No. 4.

### The Angels.

Rich as with rays of a roseate morning—
Lofty and fair beyond words do they seem—
As fancy with exquisite tints fast adorning,
Paints choirs angelic, surpassing a dream.

Sparkling as gems in a Heaven of glory,

No earthly clay can encompass their form:

Love and intelligence tell all the story;

'Twixt matter and mind they endure not the storm.

Rapid are they to fulfill God's ordaining—
With vision most clear over all Truth's domain—
Guarding our souls, of our faults uncomplaining—
Immutable will marks the angel's refrain.

Lowest their fall who are most elevated—
And deep lie the demons that ventured a fall;
But their plots against men shall remain unrelated
Till Justice eternal shall raise the dark pall.

Then pray for us, Spirits of truth and of love!

Enlighten and guard 'gainst attacks from below.

Material aims help us e'er look above

To a splendor all sunlike and fairer than snow.

T. G.

#### "Fiat Lux!"

It is in the nature of truth to dominate error. Attempts have been always made to misrepresent truth, to smother it, to destroy it; however, the nature of truth was neither changed, nor was its conquering power affected. On the contrary, this very opposition increases its vital forces and makes it come out victorious from every conflict, prevail with greater power and shine with greater lustre after every combat.

The intellect, whose proper object is truth, is the natural guide of man; it is the light of his being; it is the lantern which illumines man's path. All the other faculties of man are blind. When, therefore, the intellect is blinded by passion and follows it, the natural consequence is that both fall into the pits of error and malice.

"It is good for a man, says St. Augustine, to be vanquished by truth when he is disposed to embrace it; it is bad for a man to be vanquished by truth when he is not disposed to receive it, because embrace it he must, be he willing or unwilling." The intellect may for some time surrender its exalted position as leader in man's life, but this is not man's normal condition. The passions and the will, under their influence, may sometimes propose to the intellect propositions that have the mere semblance of truth; the intellect may for a time take delight therein, and be therewith satisfied; but as it is by nature inclined to pure and naked truth, and endowed with a searching disposition, the fraud is, sooner or later, detected and then a search for truth is begun.

Even a whole nation may labor under a delusion regarding some truth. It may take the appearance for the reality; but the more individuals there are who have been so misled, the sooner will truth triumph. Thus it happened that whole nations apostatized, and rejected the "Pillar and ground of truth," the Catholic Church, but after men's minds have sobered up, after the cloud of prejudice has been removed, these same nations are fast realizing that they made a mistake and are fast returning into the true fold.

For a time, the intellect of these nations has been obscured by passion, by mistakes or by a perverse will. The will then set on fire by the passions of pride, hatred, malice, took the leadership, whilst the intellect became a slave. This caused an altogether abnormal state of affairs and could not last long. The natural leader soon asserted his rights and then began a conflict for life or death. The outcome of this strife are the manifold heresies. Protestantism as a united force received a death blow. The natural leader, at first weak, is, however, becoming more powerful with each succeeding day. It is to be hoped that all men will soon be under the guide of reason illumined by faith, and not controlled by passion, malice, or prejudice.

During the reign of the will and the passions, truth was militated against all along the line. Ever since the so-called Reformation, it has been the policy of the Protestant nations to misrepresent and ridicule almost every-

thing that is true. Volumes have been written about the ignorance of Catholic nations; volumes more about "Popish supers itions." This mania developed to such an extent that the very name of Catholic gave a supposedly sufficient guarantee for ignorance, worthlessness, and immorality, no matter what might have been a man's merits or qualifications.

Everything Catholic had to be done away with as fostering ignorance, immorality and discord; whilst Protestantism was the natural substitute for every imaginable blessing simply because it had such an august name. The latter was hailed as the harbinger of peace, enlightenment and the most consummate morality, the former as the very incarnation of perversity. Protestant countries were considered as the civilizers of the world; whilst Catholic countries were termed the abodes of barbarism, intolerance, and slavery. The idea that Protestants were mentally superior pervaded the world without so much as an attempt at opposition; inflated shallowness put on the garb of deep learning; coined slanders received the name of deep research, misconstrued facts were hailed as new discoveries. This went on until the very authors of these libels and follies persuaded themselves into the belief of their assertions; as regards the following generations, all this rubbish was taken for gospel truth. But a few solitary stars illuminate the darkness of this mental horizon.

Although many have considered Protestantism as the light of nations and the source of all civilization, the fact remains that nothing uprooted the maxims of the gospel, and destroyed the sense of justice, true greatness, and nobility, to such an extent as did Protestantism. Nothing gave such a spur to modern materialistic and atheistic tendencies as this pretended savior of mankind. For, on the one hand, it presented to the mind and to the heart nothing but shallowness and sensual enjoyments, whilst on the other, it filled the souls of men with a hatred for the Catholic church where alone truth, happiness, and grandeur are to be found. Thus it happened that men, not being able to satiate the innate cravings for truth and happiness in a false religion, and being repelled from the centre, whence these emanate, abandoned themselves to materialism, sensualism, atheism, and every other ism.

To-day men's minds, which for so long a time have been fed with the husks of swine, and well nigh famished, are clamoring for the proper food—for the truth, and nothing but the truth. All questions are being sifted most thoroughly. The figures of rhetoric, charming expressions, pompous style, poetic language, vain declamations are no longer considered as the whole embodiment of truth. The shell is broken to reveal the kernel within.

Thanks to men who, in their earnest search for truth have taken the pains to sift every question, who did not take for granted every assertion that is found in Protestant works of art and genius,—thanks to such men, the world is beginning slowly to realize that Protestantism in all its forms, is a huge monster of deceit; that the work of most protestants, especially when treating questions of the Church and Catholic countries are little more than

well polished lies, refined follies, black slanders; that the entire fabric of modern training and so-called civilization is based on false axioms and misrepresentation, and tends rather to degrade and destroy humanity than to enlighten and ennoble. That the Church has been misrepresented, slandered, and rendered, as far as possible, odious by the disciples of error, does not cause such astonishment, because the devil, the father of lies, is ever warring against truth, and, as he cannot destroy it, he is doing his utmost to cover it over with such an amount of false assertions, slanders, and calumnies, that only the keen and vigorous intellect will undergo the pains of seeking for the pearl of high price which is hidden beneath; whilst the ordinary mind will be satisfied with what is current and on the surface, in other words with popular opinion. Hence arises the necessity of modulating popular opinion. Hence the necessity and the great utility of good papers, and periodicals, which warn men against falsehood and show them the truth.

Though it be not surprising that the Church as a whole has been misrepresented and rendered as far as possible odious, it causes one more surprise that all Catholic countries should have been dealt with in like manner and that, not so much in matters religious as in their history and purely secular side, in matters that have little or no relation with religion.

However, when we consider that the Church is made up of visible members, that men come to the knowledge of truth through the senses, that, consequently, the Church and its influence on a given community is judged by the fruits it has there produced, by the individuals which compose a nation, by the purity of their history, their enlightenment, their humanitarian tendencies and such like characteristics—we are not surprised if Catholic nations have been slandered and misrepresented, not only in points Catholic but in points which have little or no bearing on Catholicity.

This explains why such evil reports were circulated about the Philippines; why the Friars were so grossly insulted and well-nigh expelled; why the moral and intellectual character of that people was so shamelessly and fiercely attacked. Furthermore, this seems to be the reason why Ireland's history has been so misrepresented. All students know that Erin was the Sanctuary of virtue and learning for centuries, and while in the fervor of her Catholicity. Later, her commerce was forbidden, fisheries were abolished, factories and mines closed, the best of the land was stolen: then her despoilers taunted her with poverty and thriftlessness. Her schools were destroyed and a price was set on the head of any school-master or priest. Then the intellectual race was called ignorant. They are told that Catholicity is the cause of their woe, while all the world knows it is the Protestantism of England which has directly and violently effected it. A Crimes Act is enforced in a land where statistics of English officials prove the people the freest from crime of all the world.

This likewise is an explanation why Poland, which for so many centuries was the bulwark of civilization and Christianity; which at one time could have overrun and subdued those very powers that at present hold her

captive; but preferred to shelter them against impending ruin; which even at present, notwithstanding the efforts that are made to crush and exterminate the race, is rising like a mighty giant and conquering, if not by material and brutal power, yet by moral and intellectual force, her powerful enemies; this is the reason why this grand country has been so misrepresented, that whereas it was the leader in liberty, culture and civilization, it was put down as a race that needed civilizing at the hand of the destroyer. Future research will, however, prove, as it has done to some extent already, that the bulwark of Christianity was not what her enemies would have her to be.

What has been said of the countries already mentioned holds good of every other Catholic country.

These countries have been misrepresented because they adhered to the Church and to her doctrines. They were put on the black list because they stood at the fountain-head of light and civilization! The more staunch defenders of true liberty and culture they were the lower was their place on the list of the condemned!

This of course proceeded from an age groping in mental blindness, when passions and prejudice had the ascendency, whilst the intellect was a mere tool. This happened at a time when the world of truth and ideals could scarcely be appreciated, when the "mighty dollar," a well-regulated machine, and a well-drilled military force were the subjects of rapture and enchantment; whilst little or no regard was paid to man's true greatness, and those qualities that tend to perfect and elevate him, which segregate a man from the brute creation and set him on a throne that belongs to him by a right of nature.

From what has been said above it can be readily seen that he who upholds the cause of a Catholic country upholds the cause of the entire Church; he who vindicates the rights of a down-trodden people is the champion of justice and truth: he who throws light upon the history of a Catholic country shows that the Church has not produced those fabulous monsters, the theme of an unfair and bigoted historian, but noble, wise, generous and morally good men; he convinces the world that it was the lying spirit of the Reformation that has given to the world those monsters of corruption, iniquity and ignorance, which are a fair picture of the soul that gave them rise. torian or a critic that establishes these facts, shows that the Church has ever been true to her mission of spreading civilization and sound morality, and is an enemy of all corruption, even such as at present fills our public libraries, &c. He shows that the Church approves of the good that is in anything, but militates against falsehood in whatever garb it may be presented to the human race; for it knows from long experience and deep research that error assumes various shades and forms, that it flatters the passions, that it exerts itself to ruin the souls and, as far as possible, the bodies of men. Hence the Church is opposed to fountain-heads of so-called education, which at the present day is tending to shatter the very foundations of truth and sound morality. M. R.

### Annual Art Exhibit of the Carnegie Galleries.

The Loan Exhibition of paintings at the Carnegie Galleries this season gives us an unaccustomed pleasure. For some years living artists have exhibited their canvasses in competition for the annual awards of the Carnegie Institute. This season, however, works of the great masters of painting have been borrowed, and the rich private collections of the citizens of this and other communities have temporarily yielded up their treasures for our admiration and study. As a result, we have on public view some of the original canvasses of Rubens, Murillo, Rembrandt, Van Dyck, Hals and Ter Borch. What visions of beauty do not these names conjure up before our imagination! Of the more modern artists, we find such distinguished names as Turner, Meissonier, Reynolds, Hogarth, Millet, Gainsborough, Alma-Tadema, Corot, Gerome, Fortuny, Munkacsy, Bonheur, and others.

A total of seventy-six artists are represented by 155 paintings. Twelve of these are by the six famous old masters first named. In viewing the canvasses it is well to distinguish these works from those of the modern school. For the sake of convenience we shall draw the line at the year 1700, and designate as modern those artists who lived after that period.

Taken as a whole the exhibition is the best that has so far been held in the Carnegie Galleries. Indeed, it could scarcely be otherwise when we consider the brilliant artists whose works compose the major portion of the collection. Those who have been interested in the previous annual art exhibitions in this city are immediately struck by the decided manner in which the present collection differs from its predecessors. Instead of the Impressionistic School largely predominating, or colors in a high key making the Galleries somewhat noisy, if we may so use the word, there is about the present exhibition an air of lofty dignity, strength and repose. There seems to be no effort, no striving after effect, no gaudy colors, the whole character of the paintings being one of ease, and of quiet colors magnificently We have this season, therefore, harmonious in their richness and warmth. an opportunity of comparing the works of the old masters with the canvasses produced by the greatest painters in the modern school, and artists themselves will profit by the exhibition, being able to take their latitude, to gauge their relative position in the art world, and to conjecture just where they stand in a comparison with their celebrated predecessors.

Although many of the works of the great masters are here exhibited, yet in no one instance is the acknowledged masterpiece of an artist on view. Hence a comparison may perhaps be unfair, either one way or another. Our comparison is further limited because the old masters are represented by nothing but portraits and figure studies. Taking it broadly, however, the modern school suffers by comparison. None of the later artists show the same power of conception, or intensity of feeling, nor have they the same dash, vivacity and boldness in execution which endow the works of their elders with such an irresistible majesty and charm. But while the moderns

lack in strength and dignity, it must be conceded that they have gained in exquisiteness of finish and in subtlety of color. Perhaps no more striking evidence of this is presented than two paintings in the East Gallery, one by Rembrandt, entitled "The Accountant," (No. 122); the other, Lenbach's "Bismarck," (No. 87). In Rembrandt's work there is a dark background, with the face thrown out into a warm light. He painted like a Titan, overlooking trifles, and grasping what was great. The costume with its broad dashes of color in golden browns and reds recalls the color of the face, but the face is the first thing we see, and the attention is led at once to the eye, the centre of interest. The face holds us captive by its strong representation of dignity and character. This is Rembrandt's great charm. When we see one of his portraits we do not say to ourselves that it is a nice picture, but "Here is a man" who is "flesh and blood and apprehensive"

In "Bismarck" the artist has ability as a painter, and he wants to make a nice picture. There seems to be a studied effort after effect, a seeking for delicacy and nicety, so that the delineation of character is merely incidental. Thus the portrait lacks that inherent force and power which is a peculiar characteristic of Rembrandt's work. The old masters delineated character, while the modern artists paint pictures.

- If we compare the portrait of Mr. Carnegie, by Alexander, with the "Burgomaster" by Hals, the former artist's work will suffer considerably. The artist tries to make Mr. Carnegie a tall man, and he uses for this purpose a series of vertical lines to give a heightening effect. For instance, there is a very decided crease in Mr. Carnegie's trousers, and he stands between two columns with their vertical lines strongly marked. This is a method which is not to be condemned, because it is the duty of the artist to bring out the best effect of his sitter. In the "Burgomaster," the artist has stamped his portrait with an individual peculiarity. The intellectual man predominates, and the face first arrests the view. He only gives to the costume what is actually required to make it understood, and he does not resort to deceptions or trifling externalities to produce an effect. The portrait sparkles with life. The character is a bluff, robust, well fed, healthy burgher, full of animal spirits, just as he might be seen in ordinary daylight. There is about him an unaffected naturalness and ease, depicted with great power and precision. The drawing is firm and bold, executed with a dash, and with emphasis on the countenance. Instead of a labored production, it seems to be the result of a few daring strokes by an artist conscious of his ability to make his characters appear like flesh and blood.

About Mr. Alexander's work, however, there is a labored pose, and a straining after affect, which robs it of the attraction which attaches to the "Burgomaster," even though the colors of the former are more prominent, and its subject more distinguished.

If we compare the "Madonna of the Rose" by Bouveret, (No. 30); with Van Dyck's "Madonna," (No. 148), what appeals to us most in the latter is that a feeling of lightness, of airy grace and of ethereal sweetness and beauty

Seems to pervade the picture. The Infant Saviour clings to His Mother, and they both are gazing upon St. John Baptist. The outlines are clear, the modeling is delicate, and there is a warmth and brilliancy about the costume of the Blessed Virgin. The painting has an air of royal elegance, and the unconscious grace and simplicity of childhood. In the picture by Bouveret, however, the Blessed Virgin is endowed with a purely natural beauty, and while the picture does not savor exactly of sadness, yet there is not about it that heavenly joy which seems to be the property of Van Dyck's work. Bouveret's "Madonna" is that of the Mater Dolorosa, rather than the happy mother of the Infant Saviour. The work is tame, and lacks the sparkling vivacity which seems to transform the momentary images of Van Dyck into living beings.

Among so large a number of real works of art, it is indeed a difficult matter to say which picture is the best. Artists themselves are not agreed, for it is manifest that different pictures appeal to different persons in various If however, we were asked which painting we deemed of surpassing loveliness, we should unhesitatingly reply that Murillo's "Triumph of Religion" excels any other picture in the Galleries. We understand, however, that some non-Catholics do not care much for it, although they do not deny that it possesses wondrous beauty as a work of the highest genius. understand their antipathy to the subject, because they do not comprehend what Murillo intended to illustrate. The painting shows two lovely cherubs, with soft and subtle forms, overflowing with life and sensibility. The colors are cheerful and warm, and seem to melt into one another, so skillful are the gradations of light. The angels are holding a Bishop's crozier and mitre, the emblems of episcopal and apostolic authority. These signify the authority vested in the Church, the very thing that non-Catholics do not recognize, and in this precisely lies the failure of Murillo's lovely creation to appeal to them.

The arrangement of the angels is superb; one looks downward, the other upward; the former bends forward, the latter backward. Of one cherub we have a full front view of his blonde hair, brown eyes and rosy cheeks; of the other we see only the side and back of a curly head. There are no parallel lines in the picture, nothing that has the faintest resemblance to stiffness or rigidity. A more harmonious arrangement could scarcely be conceived. The coloring is delightfully soft and mellow, and the warm flesh tones reflect the light with exquisite richness.

In the West Gallery hangs Rubens' "St. Andrew," (No. 132). In scarcely any other painting in the collection is there exhibited so much power of expression. It has a directness of character, an earnestness and persuasive eloquence that astonishes and convinces us. The face seems to speak and we hear the utterance of the Saint's inward emotions. The features are strong and robust, cast in a heroic mould, and resplendent in bright and glowing tones. Rubens is the painter of light, as Rembrandt is of

darkness, yet there is no excess of brightness. The eyes, melting with tenderness, seem ready to burst into tears. The blood appears just under the skin, indeed the artist seems to have mixed blood with his colors. It has all the fire and impetuosity and sonorousness which characterize the great sweep and power of Rubens' imagination. When we consider that this is but a minor work, and one of the more than 1500 paintings which issued from his brain, the full force of his mighty genius begins to dawn upon us.

Lack of space requires that this article shall end, although but a few

paintings in a splendid exhibit of over 1500 have been mentioned.

The writer wishes to make acknowledgment of his gratitude to Mr. John T. Comes, an architect and artist of this city, for the assistance he has so generously rendered us in viewing the exhibition, and in the preparation of of this article.

T. F. COAKLEY.



#### Government Control and Strikes.

During the past five months, the Anthracite coal fields, situated in the eastern part of this State, have been the scene of the most remarkable struggle between organized capital and organized labor that has ever been witnessed in the United States: a struggle which, involving as it did, fundamental ideas of organization, and the rights of the laboring man, was one of vast import to the laboring classes of this whole country in general, and to the mine workers of Pennsylvania in particular; a struggle, marked on the one hand by dogged determination and stubborn resistance on the part of the operators, and on the other, by a laudable, self-sacrificing tenacity of purpose, on the part of the miners, who, after being repeatedly oppressed under the iron heel of trust power, have at last arisen to protest against the tyranny of the operators, who have violated so many laws so often and so long, that they might rightfully think that they were wholly immune from either punishment or reproach.

The summer came and went; days lengthened into weeks, weeks into months, still Capital and Labor were locked in a supreme struggle for the mastery. Then some of our people, alarmed by the prospects of a prolonged strike, began to think that the United States Government should interfere, seize the coal mines, and monopolize the coal trade,—a wild thought, which, at ordinary times, when calm, peace, and sound judgment prevailed, they would deem unworthy of their momentary consideration.

Coal is a product of vast importance. Its uses and immense value are too well known to occasion remark.

In this regard, Nature has been lavish in her gifts to Pennsylvania; but she has by no means been niggardly to the other parts of the country, for, from the Great Lakes to the Gulf of Mexico, and from the stormy waves of the Atlantic to the placid waters of the Pacific, are found innumerable coal mines. If this question involved but one coal mine, there is no doubt but that the government could manage it properly, but this general distribution of coal, with the various natural conditions attendant upon it, is one of the great reasons why government ownership and government control are impracticable. It is an indisputable fact that the government could not begin to operate the mines with anything like the economy which the operators have acquired after long years of practical experience.

United States Senators and Congressmen would have their own personal friends and political followers appointed to lucrative positions, though they would know little or nothing about managing coal mines. Railroads would charge a high rate for transportation, for there is a general tendency everywhere to bleed Uncle Sam at every opportunity.

The government would no doubt give the miners good wages; but in the statement of the Anthracite coal operators, issued to the public on October 14, they plainly asserted that several of their companies had gone into bankruptcy at a time when the miner's wages averaged the extremely low rate of \$1.42 per day.

If mining companies, directed by men who thoroughly understand the business, who own their own coal-roads, go into bankruptcy when they pay men \$1.42 per day, what an enormous debt must not the United States contract by paying several millions of miners throughout this country good wages, by being everywhere at the mercy of railroads, and by paying enormous amounts of money in salaries to favored officials who would know little or nothing about managing mines!

During the past four months the cost of living has increased one-third. The beef trust, the sugar trust, and the various other trusts that control the necessaries of life, are insatiable in their greed; but when \$5,000,000 of stock are issued on \$1,000,000 capital, dividends must be paid by the laboring man; and where can we find a more typical laboring man than the miner?

Six months after the government should have taken possession of the mines, the trusts would again increase the prices of necessaries, so that the poor miner, living as he does, from hand to mouth, would be compelled to strike for an increase in wages. If the government should grant this increase, it would but augment its already-increasing deficit; if it refused, it would lose \$100,000,000 a month, in having the mines idle, for the cost of this late strike was over \$300,000,000, and what are a few mines in Pennsylvania compared to all the mines scattered throughout the United States?

But this question is not how should the government control the mines, for that is an authority it will probably never exercise. But the question is, should the government seize the mines?

We do not question for a moment the right of the government to take into its possession all the mines that have found place in private ownership, and operate them for the good of the public. The question whether it should exercise that right, is quite a distinct one. According to law, the Federal government could not even interfere in this strike, let alone seize the coal mines, unless the State had applied to the Federal government for aid to enable the former to keep the peace and preserve law and order. This has not been done because it has been unnecessary.

The right of "eminent domain," as it is termed, and the only right ly which the Federal government could seize the mines, can be exercised only when the welfare of the public is radically endangered. Though 147,000 miners were on strike for five long months, subject to all the temptations that men in their positions must have been subject to, not one man has been killed, or even seriously injured by the striking miners. Under such circumstances, could any person reasonably say that the welfare of the people of Pennsylvania was so radically endangered as to necessitate such a drastic measure as the seizure by the government of the coal mines?

The action of the Bituminous coal miners and operators in meeting in joint conference annually, shows that it is possible to avert such troubles as have recently taken place in the Anthracite region. The bituminous trade is now peaceable and prosperous. So, too, in England thirty years ago, a central joint committee was formed, which has since adjusted all troubles that have arisen between the miners and the operators.

The American public now realize the importance of this fact. A board of arbitration, composed of men of irreproachable characters, has been appointed by President Roosevelt, and we have no hesitation in saying that this commission will adjust amicably and equitably all questions that have arisen between the miners and the operators.

The seat of the trouble has been located; the remedy has been applied; therefore, there is no necessity for such a drastic measure as the seizure of the mines—a measure that would do good to the favored few, and would be detrimental to the vast majority; a measure that would produce confusion, disorder, discontent, and disrespect for law; a measure that would burden the United States Government with such an enormous debt, that, at the end of one year's trial, the people would unanimously vote the whole project an ignominious failure, and one that should have been stigmatized from its very conception as wholly incompatible with common sense.

C. M. KEANE, '06.

### 100 CC (10 50)

"What's in a name?" There may sometimes be a mistake. A little baby girl was brought to church to be christened. On the clergyman's asking, "What name is to be given to the child?" the god-mother, who unfortunately had an impediment in her speech, replied, "Luthy, thir." "Lucifer! What nonsense!" exclaimed the clergyman. "Call it Joseph, if you like." And he did.

### Westminster Abbey.

Among the many historical edifices that attract numberless sight seers in the capital of the world, none so furnishes food for thought or is connected with so many historical incidents in its country's annals as Westminster That distinguished French Catholic writer, Count de Montalembert, truly remarked: "No monument has ever been more identified with the history of a people; every one of its stones represents a page in the annals of England." In historical reminiscences and associations, it far surpasses the mighty Vatican Basilica in Rome, the wondrous abbey of St. Denis in France, the Santa Croce of sunny Florence, the now desecrated Pantheon of modern Paris, and the sombre Escurial of Catholic Spain. It has seen the coronation of England's sovereigns from the time of Edward the Confessor down to the present time, and, when they had passed through "life's fitful fever," it has given most of them a last resting place in the midst of the greatest and best and noblest of their subjects. God grant that the day may dawn, and dawn soon, when the holy sacrifice of the mass will again be celebrated on its altars, and its walls resound to the chant of Catholic liturgy!

If we may believe tradition, a heathen temple once stood on the present site, and was converted into a Christian church by King Lucius as early as the second century. In fulfilment of a vow, King Edward the Confessor decided on rebuilding the old abbey, and set aside one-tenth of his revenue for that purpose. It was completed in 1065, and consecrated on the feast of the Holy Innocents in the same year. The King himself was unable to assist at the sacred ceremony: on the vigil of Christmas, he was seized with a fever, and expired on the fifth of January following. The next day he was buried with royal pomp in the church which he had just erected. A year afterwards, on Christmas Day, William the Conqueror was crowned, seated above his tomb, in front of the high altar: ever since then, all of England's monarchs, with the sole exception of the murdered Edward V., received, in the same spot, the Confessor's crown, and don his maniple and dalmatic as part of their royal robes.

The present Abbey church was completed nearly seven hundred years ago by the pious Henry III., who thus became its founder. The Benedictines were given charge of it; they remained in peaceful possession until Henry VIII., fell away from the Church: then they were ejected, but were recalled in the reign of Queen Mary, to be expelled finally after the false Elizabeth had been crowned and anointed Queen with the full Catholic rite. Henceforth, there is little but gradual decay to record as regards the structure itself. A mass of misplaced semi-pagan monuments has been permitted to turn the sacred precincts into a sort of statuary exhibition, and virtually to destroy their exquisite proportions. Meanwhile, throughout the strife and changes of intervening centuries, the old Abbey has witnessed royal coronations, weddings, funerals, and many a memorable function.

From the beautiful poem of W. Keate, we cull the following stanzas,

which aptly reflect the thoughts of the visitor to Westminster Abbey, and conclude with a pious thought deserving of frequent consideration:--

"The tutor'd mind here justly learns
How human hopes to prize,
As round these trophied walls she turns
Her meditating mind.

"The sculptured urn, the mimic bust, ...The grave in pomp array'd, Serve but to teach us man is dust! His life a fleeting shade!

"Extinguished now is wit's bright fire,
Lost its enlivening themes;
Mute and unstrung the poet's lyre;
Closed fancy's rapturous dreams.

"On Judgment morn Creation's Lord Shall bid each slumberer rise, And angels' tongues this truth record— The virtuous were the wise."

T. F. O'SHEA, '06.



### Indoor Games.

The football season's over,
The pigskin's laid away;
The rugby togs are waiting
Next season's op'ning fray.

Now bowling alleys glimmer Beneath the sparkling light, And in the "gym"there gathers A restless bunch at night.

The pool and billiard lovers
Do justice with the cue;
While Millard with his checkers
Hands out an I O U.

The euchre sharks are playing
With all their craft and might;
The dancers glide on past you,
With evident delight.

The ping-pong player warbles;
And who has better right?
All these are boarders' pleasures—
Do you envy them?—at night.

APHELES.

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#### ...EDITORIALS...

#### Combes.

The Literary Digest, Sept. 6, 1902, suggests the idea that Combes may according to the point of view—be turning France "right side up." Waiving many available answers to the insinuation, not least of which would be an historical record of how La Belle France waxed strong and fascinating for a thousand years under a completely Catholic influence, must not at least surprise, if not indignation, be expressed, when men not professedly infidels or jews favor both in an attack on Christianity, albeit that Christianity is the kind that dates from Christ Himself, and even though the majority of the persecuted be ladies, yea and virgins consecrated to the care of the destitute and forsaken of every description? 1ut perhaps not, for every error tends to go the whole length of the rope: it is experience, too, that error instinctively scents relationship with every other error.

Because Combes is stunted, it is pointed out—no doubt with pride—that "Cæsar and Napoleon were about five feet high." This is the kind of talk

a boy might inflict at his first debate in college. Napoleon was small, though some inches over five feet. Plutarch, Suetonius, Arnold and Napoleon the Third forgot to mention that Cæsar was small. In their lives of the Roman Dictator, we read that he was tall. Perhaps the writer had confounded him with Alexander the Great: the latter was small. But think of comparing him or Cæsar or Napoleon with Combes! That other impious individual, Waldeck Rousseau, was similarly lauded in various organs, when he became a religious persecutor. But anyone acquainted with French politics knows that these persecutors of virtuous womanhood and of all religion did not plan the attack at all. This is an old plot, a quarter of a century old, and figure-heads are handed the program by secret societies. Almost everyone in France knew that when Felix Faure became President, he had been chosen because he was an absolute nullity whom the secret societies could utilize as a machine for signing bills.

The London Truth was quoted as saying Comoes had been a priest and that the principle of Canon Law is: "Once a priest always a priest." This is Dogmatic Theology as well as Canon Law, and Holy Scripture says: "Thou art a priest forever according to the order of Melchisedech." But the London Truth supposes a false condition, for Combes never was a priest. The clergy educated him as a youth; but, in his sixty-seventh year, he attacks his benefactors: like Voltaire and Renan, he recalls the words of Shakespeare: "Ingratitude, thou marble-hearted fiend, more hideous when thou showest thee in a child than the sea-moster." Such as these are fitted to play the infidel.

The idea of a priest prime minister of France conjures up Richelieu, the bishop and cardinal, who prepared the glory of the reign of Louis XIV and taught Europe a few things in statesmanship. When the Huguenots, mostly foreigners, strove to tear the lawful ruler from the throne, because he was Catholic, and to suppress the Faith of the land, as infidels are doing now, he gave them a lesson which they never forgot. Combes cannot stand; he floats with the tide and considers himself a first-class man because he is an excellent cork. A man appeared in the case when lieutenant-colonel, M. de S. Remy, refused to expel the nuns by military force, after orders had been sent him to that effect.

Nothing more clearly proves the necessity of Catholic dailies than such reports as are regularly given by the secular press. Nor is this to be blamed. The French Catholics take no particular trouble to enlighten the public opinion of the world concerning their struggle. The infidels and jews of the world do take trouble, and succeed fairly well—not in enlightening, but in clouding the popular view, monstrous facts to the contrary notwithstanding.



# s OBITUARYs

REV. FREDERICK N. GRIFFIN, C. S. SP.

We beg to offer to Father Griffin our profound sympathy in his grief for the death of his brother, the Rev. Frederick N. Griffin, who died in Trinidad, W. I., on the 26th of November. Father Fred. Griffin was born in County Limerick, Ireland, November 18, 1861. After finishing his studies in Blackrock College, Dublin, Father Griffin taught in St. Mary's College, Trinidad, until 1894, except during an interval of two years spent in France. The last eight years of his life were devoted to missionary work. Five years ago his health gave cause for anxiety: medical skill and devotion failed to restore it. During his last illness, the doctor paid him a visit morning and evening; Father Julien was with him all the time; and his parishioners, to whom he had endeared himself, surrounded him with their kind and considerate attention. We take from the comforting letter of condolence, sent by his fellow-student, Archbishop Flood, the following edifying extract:—

"I visited him twice during his last illness, and I must say in all truth that I was never more edified by a dying priest. He was perfectly resigned He knew perfectly that he was dying, and had not the to the Will of God. least desire to live longer. He told me that he regretted only that he had no pain, as he would wish to make some atonement to God before dying. He asked me to pray for him when he would be in purgatory; and when I told him he would gain the Plenary Indulgence in articulo mortis, he said he could not benefit by it, as he had made the heroic act years ago. assured him the Holy souls would not forget him, and reminded him of the doctrine of St. Thomas, that there is no purgatory for those who die entirely resigned to the Will of God. I remained with him over half an hour, and our conversation the whole time was about spiritual things. I came away from his bedside with tears in my eyes, and I felt almost as if I had made a retreat. He retained consciousness until a few hours before his death, and all his waking moments were devoted to prayer. He expired calmly about 8:45 P. M., on the 26th ult. As I learned of his death by telephone, I said mass for him next morning at 5:30—the first that was said for the repose of his soul and I also offered up for him the Holy Sacrifice on the two following days.

"I beg to offer you my heartfelt sympathy for the loss of such a brother: the knowledge that his end was holy is your chief consolation. May our end be like his!"

#### MR. THOMAS FAHEY.

After two weeks' illness, Mr. Thomas Fahey, '99, succumbed to a virulent attack of typhoid fever. He died a happy death, fortified with the sacraments, and fully resigned. At the funeral services, held in St. Xavier's Church, Parkersburg, W. Va., four of the students, past and present, Messrs. Murphy, Gaynor, Kennedy, and Laffy, were pall bearers. To his sorrowing relatives we tender the expression of our sincere sympathy. R. I. P.

# A SIJOTTINGS SIS

Though Pascual and More may quarrel in bed, they never fall out.

Dear Streich, a long farewell! May the green sod rest lightly on your ashes, and may Heaven be the abode of your departed spirit!

Once in a scrimmage, Stretch (let me call him by his old familiar name) had his nose broken, and was obliged to call upon a surgeon: the bone resisted all the doctor's efforts to replace it, and the doctor refused to hit it with a mallet, as the patient suggested. "Get into a game again," said the doctor, "and probably you will meet with another accident that will adjust the broken pieces." Stretch took his advice, and was gratified to find that the remedy prescribed was productive of the best results.

In the game against Homestead, '99, a Homestead substitute attempted to impede his progress by dashing a bucket of water in his face, and then throwing the bucket itself between his legs. But all to no purpose: the brilliant end crossed the goal line, and scored the only touch-down of the game.

John McGeechin's toothache has at last yielded to heroic treatment. Drastic remedies must sometimes be employed to cure neuralgia. "A friend of mine," I was told the other day, "once came to see me off for Holyhead. When the gangway had been removed and the vessel set in motion, he reached over with his cane to give me a last shake. The gentlest pull sufficed to disturb his equipoise—the moment before he looked like the figure of Mercury, but by no means so scantily costumed—and down he went thirty feet into the slimy waters of the dear, dirty Liffey. He disappeared from view amid cries of 'Man overboard!' 'Stop the machinery!' 'Cast out a life-buoy!' On coming to the surface, he bravely kept afloat until a brawny tar lashed a repe round his waist, and, after an interval, helped him up on deck. We sent him home in a carriage, and were pleased to hear later that his ducking had effectually cured a long-standing attack of neuralgia.'' If any of our readers are similarly affected, we should recommend them to try half-drowning as a remedy.

"Look always on the sunny side,
"Twill make you happier far;
Why should you try to find the cloud,
When brightly shines the star?
"Some people only see the world
As through a smoky glass;
They go half way to meet the woe,
And leave the sunshine pass."

Give this advice to a Pittsburger, and he will tell you that you are a stran er in the city.

Somebody said that J. D. had a voice like a cow. It may not be so bad after all. For a paper, published at Cambridge, England, prints the following extraordinary advertisement: "Wanted, a steady, respectable man to look after a garden and to milk a cow that has a good voice and is accustomed to sing in a choir." We have not yet learned that the position has been filled; if J. D. applies and obtains it, vaccine duets may be arranged.

"Whatever you have to say, my friend,
Whether witty, or grave, or gay,
Condense as much as ever you can,
And say in the readiest way;
And whether you write of rural affairs
Or particular things in town,
Just take a word of friendly advice—
Boil it down.

Do not, however, sacrifice clearness to conciseness, as did a certain American poet who sent the following dispatch to a friend, "Come and see me—I am at Barnum's." The writer was staying at the hotel of that name in New York. The answer duly came to hand, as follows: "I am sorry you are going to exhibit yourself. If you had stuck to literature, you would

have made your mark and fortune. Whereabouts is the show now?"

Sackville. - Say, Frank, what is spring fever like?

Marron.—Like, Sacks? There's nothing like it. When you have to study and don't want to, you feel worse than a giraffe with a sore throat, a centipede with corns, or an ostrich with a colic in every one of its six stomachs.

Sackville.—Is there any remedy?

Marron.—Mr. O'Neill suggested one, but I am puzzled how to get it. When apothecaries read the prescription, they are always seized with a violent fit of coughing, necessitating the prolonged use of their handkerchief; then they tell me to try another drug-store.

Sackville.—What is it, anyhow?

Marron.—Take, fasting, every morning after breakfast, through a long straw, a teaspoonful of the following mixture: 1 oz. of lucifer-lewis, 2 ozs. of cockelorum,  $\frac{1}{2}$  oz. of slatisflatigem, 3 ozs. of the noise of a wheel-barrow, and  $\frac{1}{4}$  oz. of the screech of a corncrake.

Bronco is anything but a kicker.

Cheerful John Millard can cheer the most melancholy with his sidesplitting jokes and sparkling repartees.

Some men shave twice a week; business men shave oftener. Carpenters often shave all day without even trimming a hair.

If all the members of the first team had been like the left end, they would have been winners: he is a Gaynor.

"All coons look alike to me," Adalbert and Timothy excepted.

When people tell you that butter is going up, bring them to the refectory and you will convince them that it is going down fast.

"Every dog has his day:" Jim Jeffries has his now. But a day will come when the undertaker will box him, and lay him out in one round—to the cemetery.

On the eve of their departure for the Christmas holidays, the boarders were treated to a most enjoyable banquet. The Rev. President occupied the seat of honor: Edward B. Yellig and George J. Bullion were amongst the invited guests.

What is the difference between Imperial Punch and the unadulterated ale of Father Adam served in a finger-bowl? Edward says "there ain't no difference." He ought to know, for he tried it in the Windsor Hotel.

Mount Pleasant is an unknown town, I'd call it a fifth rater: Frank Hartigan and Hyacinth Will make it famous later.

Chris McEvoy has made rapid progress in mechanical drawing: at present he leads his class.

The Smyth trio are as remarkable in the gymnasium as they have been on the gridiron.

"Ouch!! What donkey cast that shoe?"

The Drakes are birds on the parallel bars.

Rankin is an idealist and a staunch follower of Kant. But instead of living, he sleeps, in a world of his own.

Shaw and Murphy are playing off the finals in the checker contest. All are anxiously awaiting the next move.

Frank Arens, who was a member of the "Slippery Seven" dormitory in '99, returned in September with his sunny disposition to brighten this "grey old Bluff."

Keating, one of the "Select Six," happened to meet Murphy on the stairs the other morning, and said to him in double-quick measure of speech: "Say Dave, did you gazep the left duke and the right shovel with the horse pedunions on the insociable ideas of psychological checker movements in the Library yesterday?" And there was a far-away look in David's orbs.

"Good-morning, Mr. Dooley."

# S ssALUMNIss S

On December 1, in the college parlor, the officers of the Alumni Association met the following representatives of the graduating classes: Rev. W. J. McMullen, Rev. M. A. McGarey, Mr. L. M. Heyl, Mr. W. H. McClafferty, Mr. J. H. Reiman, Mr. M. McClafferty, Mr. C. M. Limpert, Mr. W. F. Grogan, Mr. C. A. Gibney, Mr. J. Cawley, Mr. E. H. Good, Mr. W. C. Loeffler, Mr. W. J. Lamb, Mr. P. J. Henry, Mr. R. A. Walsh, Mr. C. H. Mayer, and Mr. E. H. Kempf. It was decided to hold a Smoker in the college hall in the evening of January 12, and all present undertook to use their best endeavors to make it a thorough success by engaging to interest the members of their classes and past students generally, and inducing them to be present.

Mr. Alfred W. McCann, of the staff '00-'02, is 'now pursuing a special course of studies in the University of Chicago.

Dr. W. H. Glynn, '97, is in charge of the vaccination corps in this city.

Dr. Lawrence R. Knorr, '97, is assistant to Dr. Hofmann in the West End.

Dr. Norbert Resmer, of the same year, is assistant to Dr. White, at McKeesport, Pa.

The news that the Rev. A. G. Oppici, '98, is soon to be ordained priest in Rome, has given us much pleasure.

Rev. Hugh O'Neil, '97, who called to see us lately, has been moved to Spangler, Cambria Co., Pa.: he has made extensive preparations for the building of a new church and pastoral residence.

Rev. P. J. Hesson, '95, has been changed from Latrobe to St. Patrick's Church, this city. The twirler in so many games won by our first team will be a frequent and welcome visitor to our campus during the base-ball season.

Mr. William J. Lamb, '97, was lately united in the holy bonds of matrimony to the sister of Mr. Thomas F. Dugan. We wish both lasting happiness.

Mr. Charles O'Neal, '01 and '02, has secured a position in the Sales' Department of the American Sheet Steel Co., 4th Ave.

Rev. John M. Quinn, '95, has been assigned to St. John's Church, Altoona.

Mr. Louis S. Zahronsky, '02, is the trusted stenographer and type-writer for the Thuemler Manufacturing Co., 1507 Liberty Ave.

Mr. Leo M. Dillon has successfully passed the entrance examination in the Law Department of the Western University. Mr. John J. Huettel, '02, has been admitted into the first year's theological class in St. Vincent's Seminary,

Jeremiah V. Dunlevy, Esq., has opened a law office in the Bakewell Building. Mr. Dunlevy was most successful in his campaign speeches in favor of Judge Miller, for the Orphans' Court.

Mr. Joseph Stubert is doing a large business in general merchandise, Aliquippa, Pa.

Mr. Chris. M. Limpert, '89, is Assistant Secretary in the German Fire Insurance Co. His brother, Sylvester, is Superintendent of the Novelty Sign Co., Mansfield, O.

Albert J. Loeffler, Esq., '97, practises with Messrs. J. S. and E. G. Ferguson, attorneys-at-law, Frick Building.

Mr. Edward J. Shields, '95, often calls to see us when visiting the city, to order supplies for his well-known store in Cresson, Pa. His specialty is Gents' Furnishings and Shoes.

Mr. A. M. Kossler, '00, will soon present himself for finals in the Law Department of the Western University. His brother, Herman, expects to graduate next May in the Pittsburg College of Pharmacy.

The Rev. President and Faculty received invitations to the marriage of Leo F. Stock, Esq., to Miss Brooks, daughter of Dr. and Mrs. J. Henry Brooks, Brookland, D. C. We wish our former professor and his bride many happy years of wedded bliss.



#### Ordination and First Mass.

The 15th of November was a happy day for many of our graduates. Seven young levites were ordained priests forever secundum ordinem Melchisedech. In St. Malachi's Church, Philadelphia, the Right Rev. Edmond F. Prendergast imposed hands on the Revs. J. J. Laux, J. P. Danner, T. Kelly J. J. Schroeffel, M. J. Sonnefeld, T. Maloy and A. Nouet. On the following day, Father Laux said his first mass in St. Francis' Industrial School, Ed. dington, Pa.; Father Danner, in St. Joseph's House, Philadelphia; Father Kelly, in St. Peter Claver's Church, Philadelphia; Father Schroeffel, in St. Elizabeth's Convent, Cornwells; and Fathers Sonnefeld, Maloy and Nouet, for the communities in the Holy Ghost Novitiate.

Our Very Rev. President went on to Philadelphia to assist at the ordination, and convey our cordial congratulations.

# Sessodalities es

On this side of eternity there is nothing so beautiful, nothing so precious as the soul of a little child: it is adorable in its innocence, winning in its helpfulness, lovely in its confidence, and its purity is like a divine ray direct from the heart of God. Our Blessed Lord summed up its charms and value when He took a little child and, setting him in the midst of His disciples, said to them: "Amen I say unto you, unless you be converted and become as little children, you shall not enter into the kingdom of Heaven. ever, therefore, shall humble himself as this little child, he is the greater in the kingdom. And he that shall receive one such little child in My name, receiveth Me." The solicitude of our holy mother, the Church, for its spiritual welfare never flags. She takes it at its birth, and frees it from the taint of Adam's sin by batning it in the regenerating waters of baptism. In her schools and ecclesiastical ministrations, she continues unceasingly to forward its highest interests through childhood, manhood, and old age, until she finally returns it anointed with the holy oils of Extreme Unction to the Creator Who had placed it on earth.

In her Heaven-inspired wisdom she knows that the period of youth is the most dangerous through which it has to pass; and knowing, too, that association is powerful both for good and evil, she organizes sodalities, in which her children, supported and encouraged by worthy example, may advance in piety and the practice of virtue by means of prayer, instruction, and the frequentation of the sacraments.

The Faculty, mindful of the maxim: "Train up a child in the way he should go, and, when he is old, he will not depart from it," has established sodalities consisting of the students of the various classes, and placed them under the direction of four of the fathers. Meetings are held every week; prayers are recited, and appropriate instructions delivered in the college chapel. It is to be hoped that, through their instrumentality, supplemented by a thorough course of Christian Doctrine, from the rudiments of religion in the Grammar Department up to the study of Church History and Holy Scripture in the higher classes, our boys will be equipped, when they enter the arena of life, to proclaim opportunely and fearlessly their whole-souled faith in the Catholic Church, her doctrines, and her practices, and will unhesitatingly and consistently make their lives a reflex of the faith that is in them.

The Sodality of the Child Jesus, under the direction of the Rev. M. S. Retka, C. S. Sp., embraces the students of the Grammar Department, and has for its special end to cultivate among its members the innocence and obedience of the Child Jesus.

The officers: Prefect. . Charles F. Harding. First Assistant,
Second Assistant,
Joseph Romanowski.
Treasurer,
William J. Kiefer. 

The students of the Academic Classes are all united in the Sodality of the Holy Angels: under the direction of the Rev. T. A. Giblin, C. S. Sp., they earnestly strive to develop a spirit of prayer and watchfulness in imitation of the Holy Angels.

The officers :-Prefect. Edward G. Curran. First Assistant, Charles F. Fehrenbach. Second Assistant, . Otto F. Plantizer. Treasurer, Francis P. Marron. Secretary, Richard T. Ennis. Librarian, John H. McGeehin.
Patrick J. Dooley. 

The students of the Freshman and Sophomore classes, and of the Commercial Department, place themselves under the protection of the Immaculate Heart of Mary, whose purity and zeal they endeavor to imitate. This Sodality has, for director, the Rev. H. J. McDermott, C. S. Sp.

The officers :-Ralph L. Hayes.
John A. Neylon. Prefect, First Assistant, . . . John A. Neylon.
Second Assistant, . . . John F. McLaughlin. Treasurer, . . . . Mathew Fitzgerald.
Secretary, . . . Thomas A. Curran. Thomas A. Curran.

The members of the Senior and Junior classes are united in the Sodality of the Holy Ghost. The Very Rev. M. A. Hehir, C. S. Sp., is Director of this Sodality, which has for special end to promote devotion to the Third Person of the Blessed Trinity, and to secure for its members the possession of His gifts and fruits.

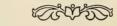
The officers :-

Thomas F. Coakley. Prefect, Hubert E. Gaynor. Michael J. Relihan. William J. Hickson. Treasurer, Charles McHugh. Secretary, Librarian, . Edward L. Davin, Charles V. Halleran. Standard Bearer,

#### SELITERARY SOCIETIES SE

Elocution is taught in all the junior classes of the College: careful attention is paid to the voice, the gesture, the manner, the action, and the expression, in the delivery of oratorical selections. In the senior classes, the students form the literary societies, whose object is to nurture and develop sound literary taste, love of historical research, right method of thinking and arguing, forcible and just manner of expression. These societies hold their meetings every week. In the elections held recently, the following officers were chosen:—

In the Literary Union, directed by the Rev. G. Lee, C. S. Sp., . . . . Thomas F. Coakley . . . . Walter J. Fandraj; . Thomas F. Coakley; President, Vice-President, . Michael J. Rehihan; Secretary, . Charles V. Halleran; Treasurer. . . . Peter A. Costelloe; Librarian, In the Lyceum Society, directed by the Rev. H. J. McDermott, C. S. Sp., . . . Charles M. Keane; President, Ralph L. Hayes; Vice-President, John J. Coyle; Erminio M. Morales; John A. Costello. Secretary, Treasurer, . Librarian



# S so OUR VISITORS so

Amongst the visitors that honored us with their presence during the month of December were the following: Right Rev. P. F. Donahue, Bishop of Wheeling, accompanied by the Rev. E. Galway; the Very Rev. A. J. Zielenbach, Provincial; Rev. J. Oster, St. Joachim's, Detroit; Rev. J. Otten, St. Mary's, Sharpsburg; Rev. T. F. Walsh, Pittsburg; Rev. J. A. O'Gorman, Cornwells, Pa.; Rev. J. Wuest, Chippewa Falls, Wisconsin; and Rev. Chas. Grunenwald, St. Mary's, Detroit.

Father Grunenwald had come on, to assist at the golden jubilee of his parish church, at Sharpsburg: as might be expected from a former member of our staff, he delivered a very eloquent and able lecture during the jubilee celebration.



# S SENTERTAINMENTS S S

In the December number of the Bulletin we had to omit the programmes of our entertainments. Some of the items are deserving of special mention. Mr. Thomas Wrenn sang "You'd Better Bide a Wee" with much feeling; John V. Connolly was heard to advantage in "Dolly Gray;" and George J. Bullion charmingly rendered Lange's "Flower Song" on the violin. Messrs. Nelson, McHugh, Relihan, Gaynor, Morales, Bejenkowski, Keane, and McCambridge participated in two spirited debates on Government control of the railroads and coal mines. Mr. Edward G. Curran and Master Lawrence K. Patterson were heartily applauded for their recitations. The Wand Exercise was a most interesting novelty; it was given by the junior class, consisting of Masters Charles, Connolly, Harding, A. Houze, Kehoe, T. Kuhn, F. Madden, Munhall and Schmitz.

The programmes during the month of December were as follows:—

December 7.	
Selection,	Il Trovatore (Verdi), Orchestra
Recitation,	Misconception, E. A. Halley
Recitation,	The Country Clergyman, . F. P. Marron
Song,	Just before the Battle, Glee Club
Recitation,	Dying Emperor, J. A. Keating
Recitation,	Selected, F. X. Arens
Parallel Bar Exercise,	Junior Class
Debate,	Resolved, That the World Owes More to Navi-
·	gation than to Railroads; Chairman, Mr. J.
	J. Coyle; Affirmative, Messrs. Simon and
	O'Shea; Negative, Messrs. Kolipinski and
	Neilan. Characteristic, Orchestra
March,	Characteristic
maich,	Characteristic, Orchestra
December 16.	Characteristic, Orchestra
December 16.	Welcome, College Orchestra
December 16. Overture,	Welcome, College Orchestra
December 16.	Welcome, College Orchestra If the Waters Could Speak, J. V. Connolly and Choir
December 16.  Overture,	Welcome, College Orchestra If the Waters Could Speak, J. V. Connolly and Choir Consolation, H. H. Malone
December 16.  Overture,  Song and Chorus, .  Recitation,	Welcome, College Orchestra If the Waters Could Speak, J. V. Connolly and Choir Consolation, H. H. Malone The Animals Going Into the Ark, . Glee Club
December 16.  Overture,  Song and Chorus, .  Recitation,  Song,  Violin Solo,	Welcome, College Orchestra If the Waters Could Speak, J. V. Connolly and Choir Consolation, Glee Club Il Trovatore, E. Hally
December 16.  Overture,  Song and Chorus,  Recitation,  Song,  Violin Solo,  Wand Exercise, .	Welcome, College Orchestra If the Waters Could Speak, J. V. Connolly and Choir Consolation, Glee Club The Animals Going Into the Ark, E. Hally Junior Class
December 16.  Overture, Song and Chorus, Recitation, Song, Violin Solo, Wand Exercise, Song, Overture,	Welcome, College Orchestra If the Waters Could Speak, J. V. Connolly and Choir Consolation, H. H. Malone The Animals Going Into the Ark, . Glee Club Il Trovatore, E. Hally Junior Class I Had a Dream, Richard T. A. Ennis Il Trovatore, College Orchestra
December 16.  Overture, Song and Chorus, Recitation, Song, Violin Solo, Wand Exercise, Song, Overture,	Welcome, College Orchestra If the Waters Could Speak, J. V. Connolly and Choir Consolation, H. H. Malone The Animals Going Into the Ark, . Glee Club Il Trovatore, E. Hally Junior Class I Had a Dream, Richard T. A. Ennis Il Trovatore, College Orchestra
December 16.  Overture,  Song and Chorus,  Recitation,  Song,  Violin Solo,  Wand Exercise,  Song,  Overture,  Recitation,	Welcome, College Orchestra If the Waters Could Speak, J. V. Connolly and Choir Consolation, Glee Club Il Trovatore, E. Hally Junior Class I Had a Dream, Richard T. A. Ennis

Indian Club Exercise,		. Junior Class
Song,	Three Black Crows, .	Glee Club
Recitation, .	The Gypsy Flower Girl,	. Richard T. A. Ennis
Piano Solo,	Selection from Faust,	Edw. B. Yellig
Parallel Bar Exercise,		Senior and Junior Class
March,	College Days (Clark),	College Orchestra

The students that took part in the gymnastic exercises were: Masters George A. Collins, John V. Connolly, John J. Coyle, John J. Doyle, Francis G. Drake, Ralph J. Drake, Mathew P. Fitzgerald, Charles A. Hannigan, Armand Houze, Timothy A. Kuhn, Eugene N. McGuigan, Laurence J. Murphy, Francis J. Neilan, Paul Schmitz, Francis P. Smyth, John L. Smyth, Francis E. Turnblacer, and Victor Vislet. Masters Charles Harding, William Madden, Michael Malloy, and John Zaremba, as clowns, divided the honors with the acrobats.

The entertainment was arranged to help to defray the expenses incurred in the purchase of extra apparatus and parlor games for the winter season. From every point of view—musical, vocal, elocutionary, and gymnastic—it was eminently successful. We cordially congratulate all concerned—Father Griffin, Father Gavin, Father Goebel, Professor Weis, and Professor O'Neil—on such striking evidence of their efficient training.





We beg to acknowledge the receipt of the following journals: Holy Cross Purple, Dial, High School Journal, Western University Courant, Niagara Rainbow, Fordham Monthly, Abbey Student, Transylvanian, Young Catholic Messenger, Ave Maria, Notre Dame Scholastic, Viatorian, Georgetown College Journal, Spectator, Central College Magazine, Victorian, Catholic University Bulletin, Carmelite Review, Josephite, Pittsburg Observer, Kentucky State Collegian, Loretto Magazine, Xavier, Kalamazoo Augustinian, Deaf Mute.

We have also received from Philadelphia the 1903 Messenger of St. Joseph. It is, as it always has been, interesting with story, instructive with prose, and pathetically urgent in verse to come to the aid of the most deserving and helpless of God's creatures, the homeless little child.



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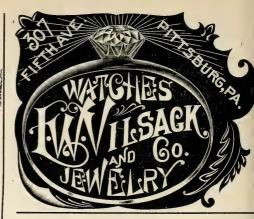
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Vol. IX.

Pittsburg, Pa., February, 1903.

No. 5.

### The Purification.

Before the high-priest Jewish matrons stood,

Obedient to the law's divine command,—

Some glowing with the blush of maidenhood,

Maturer some amidst the waiting band.

Here, peasants from the plains of Galilee,

There, merchants' wives from Juda's busy towns,

These clothed in the garb of poverty,

Those robed in purple rich, and silken gowns.

But lo! amidst the throng, with modest breast,

A maiden mother stands, all fair to see.

A sleeping babe, unto her bosom pressed,

She fondles lovingly and reverently.

Who is this mother, who the child she bare?

Ah, she is Mary, of all women blest;

Upon her arm He rests who came to share

Our woes, and man from sin's dread grasp to wrest.

With lowly mein and meekest countenance
She comes, the Lily, to be purified!
With symbol grave and solemn rite, they cleanse
God's Mother pure, the Spirit's spotless Bride!
O wondrous love! humility ne'er found!
Sublime devotion to God's holy will!
O teach us, who wast by this law not bound,
With willing hearts our duty to fulfil!

J. MALLOY, '04.

### The Origin of Art.

During a recent visit to Carnegie Art Gallery, as I was studying the beautiful effects produced by some masters, my interest in Art was aroused, and I attempted to learn the origin and history of it, with the following results.

It is natural for man to cherish the memory of any friend or hero, who, being loved and honored during life, should not be forgotten immediately after death.

Man, however, is forgetful, and the cares of life drive from his mind all the past, and leave him to think of the present and future. There must be something to recall those heroes.

The first and most simple method lay in the preservation of the burial mound. We all know, when a body is buried the displacement of ground causes a slight elevation of the earth. Wind and rain soon obliterate this elevation, and this fact, together with the wish to distinguish the burial mound from natural hummocks, caused primitive man to give certain shapes to these mounds; a semi-cylindrical shape resisted the action of the wind; a conical shape withstood the rain and served as a distinguishing mark. Such was the birth of Art.

In desert countries, however, where the sand ebbs and flows like a sea, all small mounds are soon hidden from sight; large mounds were necessary to keep alive the memory of kings, and, to resist the action of the sand, certain designs had to be carefully followed.

Ambition has ruled man at all times, and the early rulers were no exception; they wished the memory of their deeds to live for ages yet unborn, and the place of their burial to be marked by an everlasting monument. Thus, we come to the Pyramids of Egypt, the earliest works of art of which we have any record, built on a desert, where the nature of the ground is always changing, where great billows of sand hide all from sight, except gigantic structures, where the Sphinx, lately uncovered to the base, is now, excepting the head, invisible.

These Pyramids necessarily were built on a gigantic scale, and they have well stood the test of time. The exterior quadrangular and sloping shape is the result, firstly, of necessity, and secondly, of a love of the beautiful; the sloping sides left no lodging place for sand, while the highly polished surface made a beautiful appearance, the object of all architecture.

These same kings, desiring to impart to posterity a knowledge of their deeds, had rough images and pictures hewn or traced on the interior walls of their tombs and on the surface of the great Sarcophagus; herein lies the foundation of sculpture and painting.

Therefore, in Egypt, the youngest land in geological formation, and oldest in civilization, we find the birth of Art.

How we might trace the slow, steady advance of Art, as she proceeded,

from the real to the unreal, from the objective to the imaginative, from the earthly to the supernatural, would fill an interesting volume, but here the object has been to show the origin of Art, a love of which exists, latent or active, in the heart of every man.

C. V. HALLERAN, '04.



### The Rhine.

Every German may be justly proud of the River Rhine, not on account of its size; many other streams, even European ones, surpass it in length, width and abundance of water. But not one of these is characterized by such excellent symmetry, or a situation so exactly chosen, as it were, for beauteous effect; not one sees on its banks art and nature, historical events and living facts, combined in such a perfect manner, as the grand and magnificent Rhine.

In the most exalted and most beautiful centre of the Alpine Chain, over three hundred glaciers hang, on precipices which seem to touch the sky, and send their roaring and foaming waters toward the Rhine.

Nearby, where these waters leap forth from the mountains, they settle in about fifteen large, beautiful and placid lakes, from which they quietly issue forward again in streams as clear as crystal, and then, hastening into the bed of the Rhine, they intermingle with its rippling waves, and heave mightily but peacefully along, through smiling meadows, decked with grand and noble castles, high cathedrals and artistic, well-populated cities, to which they bear their valuable cargoes. These passed, high ranges of wooded hills first beckon from afar, and further on, reflect in its mirroring waters, until they reach the expansive plain and hasten on to the ocean.

At the sources of the Rhine resound the melodies of poor, but free and happy, shepherds; at its mouth an enterprising, industrious, noble and artloving people construct their floating homes, which navigate the oceans and visit the most distant shores.

Its banks are ornamented with exquisitely variegated and luxuriant vineyards, while on the summit of almost every mountain, a proud, though partly ruined, castle, overshadows the stream: the history of these antique castles and of their former occupants still survives in the memory of every German.

A spectacle, grand beyond description, is the so-called "Siebengebirge," a group of seven mountains, situated on an immense plain near the Rhine; on each of these rises a partly ruined "Schloss," and immense multitudes or people visit these mountains summer after summer.

Where is the river that has a Switzerland at its springs and a Holland at its mouth, whose course leads through nothing but fertile, well-tilled, populous and agreeable landscape?

Although others have a greater width and a much greater supply of water, the Rhine has a clear, steady and always plenteous current; and its breadth is sufficient for numerous raits and steamers, for all the commerce of the people, but, at the same time, not too great, so that a shout can easily be heard from one bank to the other.

The Rhine looks like a huge mirror, ever vanishing, yet ever present, enclosed in a most secure and cheerful frame; it is, in reality, the stream par excellence of Central Europe.

At its Alpine sources, Burgundy, Italy and South Germany meet; its low-lands, near the ocean, separate the North of France from the plains of Old Saxony, and extend to the British Isles.

The Rhine and its banks are the great travel and commercial street between the South and the North, between Holland and Switzerland, and between England and Italy, which increases in importance, as the different members of the European Political System enter more and more into contact with each other in various ways and for divers purposes.

ALBERT A. ARETZ, '07.



### LOGIC.

The name "Logic" is derived from the Greek word "Logos," which signifies reason, thought, reflection; it also designates speech, or a word, but as the word or speech is only a sign by which we manifest the ideas or thoughts of our mind, Logic is the science of thinking or reasoning. Its object, therefore, is reason itself, or the human intellect considered solely as to its operations in the acquisition of truth.

Logic may be divided into four kinds, into Natural, and Artificial, and also into Dialectics and Critical Logic. A few words will be said in explanation of each.

All men are by nature logicians; it is inherent in everyone, at least in some degree, to follow certain laws in acquiring truth, whether these laws be known or not. This innate tendency of all men to think correctly, and to pursue certain methods in arriving at truth is called Natural Logic.

Although all men have an irresistible attraction towards truth, nevertheless in the very act of thinking it frequently happens that they arrive at error instead of truth. In order, therefore, to guard our minds in the acquirement of truth, to assist us in avoiding false notions which quite often arise concerning the objects of our knowledge, to aid us in repairing the defects in thought, which we do not always notice in the act of thinking, in short, to expedite the investigation of truth, philosophers have invented a system called Artificial, or Scientific Logic. Artificial Logic is not so called because there is anything artificial about it in the shallow sense usually attributed to that word, nor does it aim to take the place of Natural Logic. Just the reverse; this name has been given to it to distinguish it from Natural Logic.

The object of Artificial Logic is to complete and perfect our natural reasoning faculties by laying down certain laws which will preserve us from error in the very act of reasoning. The processes of our mind in right reasoning, and the operations which our intellect performs in the search of truth have been diligently investigated by philosophers. These processes and operations have been formulated into constant and universal laws, and these laws collected and explained constitute what is called Artificial Logic. Logic, therefore, is the science of those laws which our mind must necessarily follow in the act of right reasoning.

Logic is called a Science because it investigates the laws by which our mind must be governed, and those laws considered in themselves, altogether separated from and independent of their application to the objects of our knowledge constitute Logic as a science.

When, however, we advance beyond those laws considered in themselves, and proceed to apply them to the objects of our cognitions, for the purpose of reasoning correctly, or in order to determine if an argument be true or false, or to use them as instruments for perfecting our own argument, we make an art of Logic. Logic, therefore, is a science of the laws of right reasoning; when we apply those laws, Logic becomes an art.

Dialectics, or Formal Logic, treats solely of the form in which we clothe our thoughts. It is only concerned with the structure of an argument, and has nothing whatever to do with the matter, that is, with the truth or falsity of the ideas expressed in our argument. While Dialectics stops at laying down the laws of thinking correctly, there is another part of Logic, called Critical, which steps in to perfect Dialectics.

Critical Logic gives us the instruments of acquiring truth by laying down principles which will preserve us from error in thinking. It investigates whether we are justified in using certain means in acquiring truth, and whether our faculties, and such other means as are ordinarily used in the attainment of knowledge, are to be considered as criteria of truth. This part of Logic is of the utmost importance, for it is evident that if we have not the means by which we can know with absolute certitude that our thoughts are true, all the forms of argumentation, and all the laws of Dialectics will be vain and useless.

Dialectics is distinguished from Critical Logic in this, that Dialectics considers only the form or structure of an argument, whereas Critical Logic is concerned solely with the truth of the matter contained in an argument. It is manifest that to have an argument containing perfect truth, it must be true not only in matter but in form, that is, it must conform to the laws both of Dialectics and of Critical Logic.

But I hear some one say Cui Bono, what is the use,? and I am asked if the principles of Logic are of sufficient utility to repay the labor required to master them.

Both Aristotle and St. Thomas tell us that we should learn Logic before

learning any of the other sciences, because Logic lays down the method by which we are to proceed in the study of all other sciences. By thoroughly mastering the rules of Logic and intelligently applying them, we will be able with practice to easily and immediately lay our finger upon the flaw in an argument. We will instinctively push things up to their first principles, and compel our antagonist to state clearly and in terms devoid of equivocation precisely what he wishes to maintain. Logic will steady us in refuting an opponent in debate, it will keep us strictly within the limits of the subject to be discussed, make us moderate in the use of language, impose upon us the necessity of choosing the correct word to precisely express an idea, prevent us from underrating our antagonist, and in discussions it will endow us with gravity of manner and measure in tone, and enable us to see by anticipation the probable course of an argument.. Logic will give us the command over our own powers and faculties, it will teach us the province and limits of our own knowledge. Fortified by its laws, we cannot be thrown off our feet by whirlwind methods, sophistical conclusions and false deductions of shallow minds. In short, Logic teaches us to see things as they are. It will suggest to us what to believe, what to doubt, and urge us to solve our doubts, to start from certain admitted truths, and then preced from the known to the unknown, thus leading the mind onward in the pursuit of knowledge. Logic, if thoroughly mastered, will make a man patien, collected and majestically calm under all circumstances. A comprehensive grasp of its great outlines and its fundamental principles will so polish a man's intellectual faculties that he will be able to enter intelligently into any field of thought and to acquit himself with credit in any sphere of intellectual endeavor.

I do not say that Logic will do this much for everyone, but it is capable of doing this and much more, although to achieve such a result ordinarily means much labor and the exercise of years.

T. F. COAKLEY.



### Letter from a Missionary.

Early in the month of January, we had the pleasure of receiving a letter from the Rev. P. A. McDermott, C. S. Sp. It was begun during his ascent of the River Niger, and finished at his destination, Onitsha, Southern Nigeria, West Africa, where he arrived on Thanksgiving Day. This letter, most of which we append, at his request, for the perusal of his hosts of friends, to all of whom he sends his greetings, is the first of a series that he promises on his travels, the customs of the people, and their Fetisch worship.

I really do not know where to begin in my description of our long, tedious, but unique and interesting, voyage the voyage of a life-time, the

first voyage of a missionary, the long-thought-of voyage to the dark and mysterious continent of Africa, so long dreamed of, and never, until now, brought so near in realization.

The first time we landed, was at the "Grand Canary" Island, the capital of which is Las Palmas, a real, old Spanish town, with Spanish houses, Spanish streets, and Spanish people, children, shops, churches, soldiers, mules, &c.—just what you would expect to see in a genuine Spanish town.

We had the pleasure and the privilege of saying Mass in the quaint old Cathedral, which is the great object of interest for all visitors to the City and the Canary Istands. It was on the feast of St. Luke, the Evangelist, that we got ashore to say Mass in the Church. Your humble servant did the talking in Latin, bien entendu, and I found occasion to regret very deeply that I had not, in Pittsburg College, profited more of the excellent opportunities of acquiring a thorough and practical knowledge of the Spanish language. But, as it was, and owing to my little practice, as Professor of Philosophy, in Pittsburg College, I got along splendidly. We understood each other all right, and the whole party were allowed to say Mass. In addition to two fathers and brothers, we had two sisters of St. Joseph, who were coming to Sierra Leone, and who, on that occasion, received Holy Communion in the old Spanish Cathedral. We had got off the ship about 7:30 A. M. So it was about 9 A. M. when we were ready for breakfast.

The Captain of the "Biafra," on which we were sailing, had fixed 11 A. M. as the sailing time. But, before leaving the vessel, we had listened to the beguiling voice of one of the 101 agents that boarded the ship in the early morning, and as this particular young man, with a very engaging accent and a smooth face and a delicate mustache, had appealed to our Irish sympathies by telling us that he represented the Hotel Santa Brigida, we had calmly and confidently put ourselves into his hands. drawn by two mountain ponies and a super-annuated looking mule, was waiting for us outside the Cathedral. When we had finished our visit, we started at full gallop through the town which had no particular features of attractiveness for any of us, after we had seen one street. The houses are low, flat-roofed, and without any windows on the front, thereby presenting an appearance of dulness which becomes almost depressing. We found, however, that they enjoy plenty of air and light in the rear. After we had proceeded a certain distance through labyrinthian streets, alleys and lanes, we began to interrogate our amiable agent as to the probabilities of soon reaching the Hotel Santa Brigida. But it was no easy task to elicit a satisfactory answer—and he was cute enough to evade our questioning, especially as our curiosity and interest in the ever-increasing beauty of the scenery began to divert our attention to things extrinsical. Beautiful little patches of palm-groves stood out here and there on every little plateau along the mountain-side, while banana-plantations stretched in bewildering confusion

all along the slopes and in the valleys. Then we were kept busy noting the quaint costume of the men and women-all mounted on donkeys, that were otherwise loaded mountain-high with potatoes, vegetables, and fruit. would weary you were I to enumerate even the chief interesting features of this mountain drive—children running after the carriage and singing "Ta-ra-ra-boom-de-ay," in hopes of securing a penny—whole villages coming out to stare at us—"little bits" of Spanish officers cantering along, with the everlasting cigarrette in their mouth—cows pulling the plow over the stony fields, &c. But, withal, there was no appearance or trace, proximate or remote, of the "Hotel Santa Brigida." Not that we failed to pass a dozen hotels and villas and villages, and a hundred hamlets, after we had left behind us the Episcopal City-but the further we went, the further appeared to be Santa Brigida, and you must remember that, all this time, we were galloping up the steep mountain road at break-neck pace, while the cruel driver was lashing the poor brutes until the foam stood out heavy on their panting flanks. But their was no use remonstrating - "they were accustomed (to it)"-"no harm"-"would have rest," was all the angelic agent, who sat up front, would gently respond.

At length we discovered, to our dismay, that we were only about half-way to Santa Brigida—but that we could be assured "the agent would bring us back in time for the boat"—"the boat wouldn't go until one o'clock—it would take less than an hour to come back." We, therefore, resigned ourselves to our fate. Besides, the drive was a glorious one. We were gradually getting up higher and higher among the hills, along roads that wound around the mountain sides in a fashion that reminded me very forcibly of the Pennsylvania railroad winding up the Allegheny Mountains at the famous Horse-Shoe Bend. At every turn in the road, we could look back on the beautiful harbor, which lay like a sheet of silver at the extreme end of the narrow and serpentine valley which we were skirting; while ahead of us, and scattered in marvelous profusion, were numberless peaks of sharppointed and sierra-shaped mountain ranges that reminded me of the Pyrenees as seen from the Pic du Ger at Lourdes, or the MacGillicuddy's Reeks with Carn Tual at their head, as seen from the Gap of Dunloe, at Killarney.

"Quousque tandem abutere patientia nostra?" was I tempted to shout at our swarthy guides. But I was finally subdued when I elicited the consoling and definite information that "in one quarter of an hour" and "after three short miles" we would see Santa Brigida. I was even soothed by the assurance that we were now coming into the Vine country where was brewed the famous Canary wine. And such indeed was the case, as we soon found out to our great delight—for at a bend in the winding road we entered upon a stretch of vine-clad hilly country, the like of which I have never seen equalled, even in the fertile and sunny vales of Savoy, around Chamberry.

At last we reached Santa Brigida at 10:15 A. M., after having traversed ten miles of the hilliest road I ever covered, and at a pace that never ceased

to be a gallop from the time we left the Cathedral gate until we entered the court-yard of the hotel. But, oh! what a beautiful location! and what a spacious mansion, with broad, cool verandas, surrounded with real orange groves, and vineyards, and gardens covered in profusion with all the variegated flowers and roses and shrubs that tropical climates from every part of the world could furnish. The proprietor was a perfect gentleman, as well as a connoisseur in tropical flora, and assured me that he had collected in that one garden over four thousand species of plants and flowers that grew in every warm country. Half a dozen waiters vied with one another in attending to our wants, and—what with the choice viands, the delightful prospect that met our gaze on every side, what with the feeling that once more we were eating a good meal on "terra firma"—you may be sure we felt ready to condone the agent's duplicity, and to say "where ignorance was bliss, 'twere pity to be wise." Our bliss, however, was very soon dissipated. We were obliged to make a forced march to the harbor. So, after gathering several bouquets of the rare and beautiful flowers that grew abundantly all around the place, along with some huge green, fresh oranges from off the trees (a treat which we enjoyed as much as eating them) we took to our conveyance and away we went at what we firmly believed to be a most reckless pace down the mountain side. As for me, perched as I was on the high seat in front, and having before my eyes all sorts of visions of broken nose and teeth and sewed-up lips foom less dangerous declivities—mentally concluding that the driveway from Glenfield House on the hill to the main road below was level in comparison to this—calling to mind also such easy and accessible ascents or descents as that from the back of the Bluff down Shingiss Street, in Pittsburg—I held on to that buck-board for dear life, while the others, from whom was screened the perilous declivity in front, were singing hymns and canticles and songs, sacred and profane, at the top of their voices, entirely oblivious to every thought of danger. No, I shall never forget that drive, nor the jaded appearance of that mule, which I never expected to reach our destination in safety.

Scarcely had we reached the City of Las Palmas, when we heard the loud tooting of the Biafra's siren, calling us on board—for it was 12:30 p. m.—and yet it was a mile and a half from the city to the harbor. But we never slowed down until we were literally whirled to the landing place—and breathless but refreshed from our brief taste of land and mountain and green fields and waving trees and smiling vineyards—we once more found ourselves on the Biafra's deck. It was fully an hour before the Captain came aboard from the gig, and at least two hours and a half before all the cargo of fruit and vegetables and timber was stowed away in the after hatches.

We now, at least, had something to talk about for the next few days to diversify the monotony of our journey to Sierra Leone, our next stopping place. You will ask me, however, I have no doubt—because the question comes naturally and spontaneously to one who has ever read, heard or talked

of, the Canary Islands—"What about the great Peak of Teneriffe? Did you have a chance to see it?" No, alas, we did not. The morning was hazy and the great, solitary mountain was shrouded in an impenetrable mist. For nearly 30 miles our ship kept due south along the shores of the Grand Canary, the largest of the group, where we had landed—and we could see nothing but steep and rugged peaks rising up in most ungainly and irregular fashion.

But I must now pass over a great many minor details of our journey, in order to bring you to scenes that will probably interest you more. And first in order will naturally come our landing on African soil. Need I say to you, who have known for how many years I have longed to set foot in Africahow often I have thought of it and spoken of it-how sincerely I have prayed for it, since the first moment that I resolved to become a priest of God for the poor, abandoned Negro race—need I say with what feelings I set foot upon that great continent for the first time? Yes, here we were at last at Sierra Leone, the great, old slave market of the world—Sierra Leone, the terror of the white man for its supposedly fatal fevers and deadly climate—the nightmare of many an unfortunate black man, for whom it was the starting point of a dismal career of slavery and degradation. Here was the famous Sierra Leone, known even to the Carthaginians, since the voyages of Hanno in the sixth century, B. C., and noticed by Milton in his Paradise Lost, where he speaks of Afer and Notus as "black with thunderous clouds from Sierra Leone." Were time allowed me, I might no doubt, give you a more detailed description of this great African town, so typical of the western coast—the Liverpool of West Africa, the Mecca of traders, especially of the Mussulmans from the interior. At our entrance into the principal bay-for there are three: Pirate Bay, English Bay and Kru Bay,—we encountered, it is true, none of the thunderous clouds imagined by Milton, but our advent was heralded by a heavy rain storm in the early dawn. It did not, however, last long enough to cool the heated atmosphere that hung all around us like that of a vast, glistening furnace as our ship steamed slowly up to within 400 vards of the long, stone-capped wharf. Indeed we were destined on this first day to get a warm baptism of heat and perspiration as our earliest experience of African climate. One of the fathers, Rev. Father Bisch, came out to meet us in a long boat, which brought us and the baggage of those of us who were to make it our future home, safely to land. In this we had to run the gauntlet of a thousand natives, chiefly Mussulmans, who thronged the landing place—most of them fine, splendid, stately fellows, dressed in their flowing, white shirt that hung loosely from their shoulders, and gave them a most picturesque appearance, akin to that conveyed by the ancient Roman toga. Most of the natives were accoutred more fully than they are here in the interior, and more tastefully than I expected.

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#### ...EDITORIAL...

### The Passionists' Jubilee.

As last month's Bulletin had been consigned to print a few days too soon to permit reference to the Passionists' Jubilee, we wish to remark at present that it commemorated a broad scope of noble endeavor and splendid The honor of first welcoming the Order to the United States is due to Pittsburg's first incumbent of the diocesan see, Bishop O'Connor. While France is persecuting religious, it is pleasing to recall that Bishop O'Connor resigned to become a Jesuit, that at the Passionists' Golden Jubilee, they were blessed by the presence, not only of our present bishop and of our archbishop, but of Cardinal Gibbons himself. The number of applicants for admission to the Order has steadily increased, their exemplary life has won deep veneration on all sides, but they have also very directly contributed on a large scale to the good of the Church here by self-sacrificing help to the secular clergy when fewness of numbers forced the priesthood to heroic efforts, and by lending their assistance by plans, encouragement and direction in promoting religious sisterhoods, which the clergy much desired as an invaluable aid to Catholic education. The program of their celebration was well adapted. Ad multos annos!

### Dr. Magnien.

Very Rev. A. L. Magnien, for a score of years President of St. Mary's Seminary, Baltimore, having passed to his reward, the Catholic Church of the United States loses a treasure of richest dye. Apart from the fact that many of our hierarchy sought his council, be it noted that a large proportion of our episcopal dignitaries had been trained at St. Mary's, as were some 1500 priests given to us during his career there. Thus do nearly all dioceses mourn him by direct lines of sympathy. Numerous friends in France professed loftiest esteem for his mild, steady character and ecclesiastical attain. ments. He was doubtless well acquainted with the best principles bearing upon his position; the sons of St. Mary's are living monuments thereof; but we know too that, besides long personal experience and ability, he enjoyed full acquaintance with the ways and means of Sulpicians, who make direction of seminaries a chief study. This may have been providential, for his has been a wonderful opportunity. It had fallen to him to direct our chief seminary during a period of general organization and phenomenal growth in the Church. Though still under the administration of the Propaganda, the Church here has as numerous an episcopacy as any Catholic nation.



Our Catholic public schools—let us use the word *public* in this connection with compliments to Conde B. Pallen of the *Observer*—annually save the non-Catholic citizens of this Country their just proportion of a tax of \$20,000,000,-—which would be the cost of accommodating all our pupils in state schools. Their proportion would exceed \$16,000,000 annually.



Students who ride several miles to and from college each day may profitably recall the example of such as Dr. Parker. He said his study-hall was the train, street-car, station, meeting and reception halls, any place where duty summoned him and yet left some time at his disposal.

Whereas the recent Art Loan Exhibit at Carnegie Art Gallery was a grand success, involving paintings insured at \$2,000,000 and inspected by over 150,000 people, be it remembered that success was mainly due to the fact that the promoters were able this time to secure works of certain ''Dagoes'' and others of the Dark Ages.

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Talk of adding insult to injury! Chamberlain says he finds the people of the Transvaal are ungrateful. That is precisely what Satan will spring on some people after he shall have benevolently assimilated them into the infernal regions.

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Now is the time—at the opening of a new month—to forgive and forget and bury any resolutions you may unfortunately and inconsiderately have formulated at the opening of last month and of a new year. To keep resolutions helps to undo all will power and to confirm bad habits.

### In Behalf of the Holy Childhood.

On Wednesday, January 21st, in the College chapel, we were treated to an admirable and instructive discourse on the African missions by Rev. F. X. Lichtenberger, C. S. Sp., Missionary Apostolic. The Rev. gentleman came to the United States, eight months ago, from his mission in the Niger region, and has since been occupied in soliciting contributions for the furtherance of the noble and heroic work of the evangelization of the poor abandoned natives of Africa. The lecture abounded in numerous illustrations and interesting narratives, introduced by the Rev. preacher, who spoke in part as follows:—

Having spent eight years in Africa as a missionary on the Lower Niger, I am in a position to give you some facts concerning this vast unknown and uncivilized country, and its inhabitants. It will interest you especially to know that your esteemed professor of last year, Rev. Patrick McDermott, has just been appointed to my former mission, and I am sure you will be anxious to receive a detailed account of his present parish and parishioners.

Africa is an enormously extensive country filled with pagans. The interior is inhabited by ferocious cannibal tribes who war continually, and consequently bring indescribable misery on the land. Thousands of prisoners are continually taken, and are either sold as slaves or sacrificed to the countless heathen divinities. The Niger is a great river about three thousand miles long, having numerous towns and villages built on its banks. An enormous mud-swamp with an occasional tree to be seen on its vast surface surrounds the Gulf of Guinea. There are scarcely any villages and no missionaries in this locality, because it is exceedingly unwholesome. About two hundred miles inland, there are beautiful hills and mountains. The population in this region is exceedingly dense. You must not imagine that the towns are beautifully laid out, and studded with sky-scrapers like those in The houses are wretched mud-huts with one opening, which ful-America. fills the double function of door and chimney. The beds are made of rushes entwined together over the fire.

Formerly, Africa was Christian. In later ages the Mohammedan hordes swept the country, leaving it a howling wilderness, destroying the churches and Christianity. Missionaries went there repeatedly, but were forced to desist through lack of necessary funds. Afterwards, the Holy Childhood was established, and has since helped to defray some of the expenses connected with the missions. At the suggestion of the American bishops assembled in Baltimore, a priest of the diocese of Philadelphia, accompanied by an Irish clergyman, went to Africa. The former, having been made bishop, secured ten of the Holy Ghost Fathers for his mission. Eight of them died in six months, and the bishop returned to America. The Propaganda gave this vast mission to the Holy Ghost Fathers; since then the evangelization of Africa has steadily progressed.

The natives indulge in blind superstitious practices. They offer human sacrifices to blocks of wood in various shapes and forms. When a king or

some great personage dies, they immolate fifty or sixty slaves to attend him in the next world.

In 1885, the Mohammedan tribes held a slave market opposite our mission. The missionaries endeavored to procure some of the little children who were shackled with heavy chains. They, however, had no money, and were obliged to return home broken-hearted. Consequently, the main object of the Holy Childhood is to purchase these slaves from their cruel masters, and to give them to the missionaries to Christianize them.

Whenever infants are born on a day which the Sorcerer has designated as unlucky, they are abandoned in the forest to be devoured by wild beasts. Twins, being considered an unfavorable omen, are placed in a big earthen pot, and left in the woods beneath a sacrificial tree. I have often rescued twins from this horrible fate, and carried them to my mission. The Pagans do not respect women as we do. The females are forced to do all the work, whilst the men remain constantly idle. When a woman becomes old, she is killed by the Sorcerer. If sickness breaks out in a family, the oldest woman is said to be the cause of it. The medicine-man gives her poison to drink, so that if she dies she is considered guilty, but if she lives she is believed to be innocent. However, she is sure to die, and her guilt is proved. The inhabitants are steeped in this horrible superstition, and to add to their misfortune, they are intensely ignorant.

We establish elementary schools and industrial schools in their midst. We teach them all kinds of trades. In order to improve their dwellings we have taught them to make bricks. Our church is a great barn roofed with sheet iron, without any interior decorations. Our schools are made of mud, wretched hovels in comparison with your beautiful institutions. In some of our humble little churches, the green grass may be seen growing on the mud roof.

When a missionary enters a village, the inhabitants gather around him, examine him closely and pull his nose and ears. I have been repeatedly subjected to such an ordeal. The chief usually supplies a plot of ground for a school and chapel. The king offers a cow or some such present to the missionary, who, in return, gives him some little nicknacks. On one occasion I presented the king with a small whistle which he blew continually, even during the Catechetical instruction.

You, who are American children, should be thankful for being born of Christian parents. You ought to pray for the benighted African children. Make a little sacrifice in their interest, such as contributing your mite to the Holy Childhood. In three weeks I am to set out again for Africa, to establish a new mission two hundred miles farther inland. It should be the ambition of every Catholic to aid the missionaries in this glorious work of the evangelization of the natives of Africa.

At the conclusion of the address, a collection was taken up, and the sum of fifty dollars was realized.

John A. Costello, '06.

### Twice through Switzerland.

(CONCLUDED.)

Since my first excursion through Switzerland, the fair scenes I had witnessed often rose up in my memory, and I experienced a strong desire to behold them again.

Some time over ten years ago, this wish was gratified. The Fathers of a religious society were in charge of an institution for homeless boys in Savoy. The larger boys live in a house situated on the shore of the lake of Geneva, the home of the smaller ones is some miles distant. I had been called to give a retreat to those children. It was in early spring. My work done, I had to hurry away to do the same in some other place. But before I left, the Fathers in charge of the institution invited me to come again during the summer months to take a vacation in that beautiful country. Summer came. I needed a long rest, having had little vacation for some years, so I was readily allowed to spend some time in Savoy, thence I was to go to Alsace. Now from Savoy to Alsace my way lay through Switzerland.

In Savoy, I lived on the very border of that country. The narrow path that separated the vineyard of the house where I spent most of my time from the vineyard of its neighbor was, on that spot, the frontier line between the French and the Swiss Republic.

How delightful that country where I spent the greater part of some of the most agreeable vacations I ever enjoyed! How beautiful that lake of Geneva whose clear, dark-blue waters were continually shining before my eves! Various great poets have sung its charms and many great writers have described its beauties. It is the largest, and is considered by many as the most beautiful, lake in Switzerland. Others, however, prefer the romantic lake of Lucerne. What distinguishes it especially is the great variety of admirable scenery on its shores. No trip more charming than what is called "un tour du lac," a trip all around the lake. On some fine morning you board, in Geneva, a steamer destined for the excursion. At first the shores offer but little elevation, but at some distance you see the Zura mountains rising to the sky like a gigantic wall, wrapt in a blue haze when you are farther off, fresh and green, dotted with grey, when, drawing nearer, you distinguish the large trees and huge rocks that cover its sides. When you advance toward Lausanne the scenery becomes wonderful. The city extends on the slope of a beautiful mountain. When we were slowly passing in view of the fair city, I heard a young man saying to his neighbor, "O, see! this is exactly like the Bay of Naples." As you go on, the scenes that pass before your eyes become still more lovely. Pretty villages, rich villas situated at the foot of sunny vineyards or nestled among the shady trees of green, delightful valleys, whilst high mountains rise in the background, pass before your wondering eyes. Here you have a fair view of Mount Blanc. It rises in the far distance like a vast altar of the purest silver under the blue vault that spans over this earth, which is truly called a magnificent temple of God.

As you approach the castle of Chillon that advances upon a broad, low rock into the lake, tourists leave the boat. An inclined plain brings them upon the summit of a very steep mountain, where you admire, in a different light, the wonderful scenes which you admired from the waters below. Here rich hotels prepare your dinner. After having partaken of some refection and breathed for a while the fresh mountain air, you return to the lakeshore where another boat is ready to receive you. Soon the scenery offers an aspect entirely new, an aspect of savage grandeur. Dark forests cover the sides of wild mountains and between the trees, rocks are piled upon rocks. On you move, and the scenery again appears all smiling and lovely. You pass below Evian, a most frequented summer resort, Ripaille, where Amdec of Savoy, who had been an anti-pope, retired after having laid aside his usurped dignity, Thonon, where Saint Francis of Sales spent several years whilst bringing back to the Catholic Church the inhabitants of Chablais.

Let us pause here and cast a glance upon this dear saint; for how could I forget his sojourn here while describing all the glorious views that passed before my eyes. How sweet and lovely he is in his life, how sweet and lovely in his writings! He was born and spent his life in fair Savoy. It is from the beautiful scenes of nature that constantly were before his eyes he took those richly graceful and colored images that adorn his writings like fair and fragrant flowers that adorn a meadow in springtime, like sparkling gems that shine upon a rich embroidery. Here everybody speaks of dear Saint Francis and shows you the places rendered famous by his apostolic exertions and by the miracles he wrought. In Thonon I saw the church which, after having been turned over for many years to the ministers of error, was, by the zealous efforts of Saint Francis, restored to Catholics. Here the fervent priest of the Lord offered the divine sacrifice, from this pulpit he announced the word of God, here he brought back to the fold of Christ so many erring sheep. the neighborhood of a lovely Convent of Capuchins, that from the hill where it stands, overlooks the lake, ne restored to life an infant that had died with-When you go upon the Mont Des Allinges, where he had to retire at night, under the shelter of a fortified castle to avoid being murdered by infuriated hereties, people tell you how, on a cold winter's night, all doors being closed against him, he had to creep into an oven still warm lest he should be frozen to death, how, on another night, he had to climb upon a tree for fear of being devoured by wolves.

Near to the ruins of the Castle Des Allinges, stands the chapel where he used to say mass. At the side of the altar, where the holy sacrifice is still offered, you see, under a glass case, a broad brimmed hat he wore.

All the time I spent in Savoy the weather was fine. Many were the interesting excursions I made in the neighborhood. Not far from the place where I lived was Mount Voiron, a high and steep mountain. In its summit,

is a chapel of our B. Lady, where many pilgrims go in the summer months. There you enjoy a magnificent view of the lake, on the one side, on the other, of the vast fields of ice of the neighboring glaciers. I still remember with pleasure those rustic villages of Savoy, whose straggling houses are shaded by large walnut trees and leave an impression of calm and repose.

As the time of my departure drew near, I wrote to my old college friend in Altdorf, to let him know that soon I would visit him again. Some time passed without an answer. I said to myself that most likely he was dead. At last a long letter came. As I ran over the first lines, I was filled with grief and consternation. After thanking me for remembering him after so many years he said: Where shall you find your old friend? Alas! you shall find him in prison; and yet I am in no way a criminal.

He gave me the address of two friends of his that would tell me all about his case and direct me to his sad dwelling place.

I quitted Savoy on the first Friday of September. Many of the dear children, among whom I had spent some happy weeks, received holy communion that morning. The sweet, pious ceremony was like an aroma to my soul.

After having bade farewell to the Fathers, Brothers and boys who had been so affectionate towards me, some of the latter rowed me on their boats to the next steamboat station. The morning was bright. In Lansanne, I took a train to Lucerne. From Lansanne to Berne, the Capitol of the Swiss Republic, the country was mostly open. You could however always see some fine mountains in the distance. From Berne to Lucerne, I found the scenery wonderful. It was an unbroken series of hills and mountains covered with pine forests, rich pastures, fresh, green valleys through which foaming torrents hurried their course, and all along were those elegant Swiss cottages with their advancing roofs and their light and airy balconies.

Night had set in when I reached Lucerre. The next morning there was a complete change in the weather. The sky was gloomy, the air almost cold, and rain was pouring down. I said mass in a large and beautiful church that formerly had belonged to the Jesuit Fathers. In the vast and very rich sacristy I met priests from various countries. As I addressed a question to the priest next to me, he answered in Latin: "Americanus Sum."

The rainy weather removed from me every wish to stay in Lucerne. In the hotel, where I spent the night, I met a missionary from Africa. The motherhouse of the society to which he belonged is in Derona. The regions of the upper Nile are the field of his evangelical labors. He was on a collecting tour, and addressed himself chiefly to young men in Catholic casinos and seemed to be quite satisfied with the result of his endeavors. He hailed from Lorraine, and soon we became friends. When I told him that I was going to take the boat he replied that he intended to do the same and would accompany me part of the trip. He attracted all eyes for his appearance had something rather uncommon. His head was covered with a high, red tarbouche, he wore red shoes, and a huge red beard covered his breast. The

tourists on board the steamer looked somewhat gloomy like the weather. Heavy, watery clouds hung along the mountain-sides. There was something dreary in the landscape that is so fair under a bright sunshine. There was also gloom and sadness in my heart. I was on the way to a prison. My companion in the oriental dress left me at the station from which tourists make the ascension of the Righi.

At Fluelen, I quitted the boat and took the road to Altdorf. There I visited the friends of the poor prisoner and they told me all about him. He was, they said, in no way a criminal, he only had been imprudent. He had been pursued by cruel hatred and had been dealt with so harshly and so severely that his many friends were saddened and amazed.

A little boy directed me to the prison. Showing me a white building near the road, he said: There is the prison, I stood amazed. Had he said: "This is a Convent of Sisters," I would have thought that the building looked like something of the kind; but this neat house that rises in this lovely landscape without any high walls to surround it, how could it be a prison?

Near the entrance I espied a venerable old man. I told him my wish to enter the building. He bowed respectfully, took a large key in his trembling hands and opened the door. On my entrance I was met by a good sister who told me that I was expected for some time, and that she would immediately call my friend.

After some moments, he met me in the parlor. We were happy to meet again, but how sad to meet in such a place!

After we had talked for awhile, the good sister came back and placed a lunch upon the table. Then we sat quietly over our refection, and spoke of olden times. I told my friend of my travels through distant lands to bring souls to God, and he spoke to me of his life once so happy and now overclouded with sadness and misfortune. He was however treated with kindness and consideration in the place where he was and hoped soon to be free again. And so it happened.

When the time came for me to depart, he asked me a favor which, he said, he would highly appreciate. Could you, said he, come again tomorrow and say mass in our chapel; I would feel so happy to see you at the altar and to serve your mass. The good sister also insisted and I promised most willingly to do so, happy to give him this consolation.

When I was going down stairs, he stopped me and pointing to a large window that threw its light on the steps, he said: "See here the village of Buerglen, the birthplace of William Tell." I looked and a most lovely picture presented itself to my view. At a short distance I saw, at the entrance of a valley, a lovely Swiss village with its church and steeple, and on both sides, two green mountains. Decidedly everything is pretty in fair Switzerland, even a prison.

The next morning, I returned to say mass. My friend served at the altar. After breakfast, we had still a long conversation. We then bade each other farewell and I resumed my journey. I crossed the lake to reach Brunnen. How often during this trip did I think of the dear old companion of my first voyage! The last time I saw him was shortly after his ordination to the priesthood when he was leaving France for China. He was in the best of his merry moods, and we often laughed heartily. When at last he rose and said: "Now I must go," I wished him a merry journey. At these words his face became grave: "No, said he. Wish me much patience, for I know the sufferings and hardships that await me." In this he was not mistaken. God sent him many hardships and many sufferings, but with God's grace, he saved many souls.

At Brunnen, I boarded a train for Einsiedlen. Since my first voyage, many railroads had been constructed in Switzerland. During the short trip we passed through a certain number of small tunnels. This produces a very singular effect. At short intervals you pass from light to darkness and from darkness to light, now enjoying the view of the magnificent scenery around the lake, then again lost in gloom.

How happy I felt when kneeling again the feet of our B. Lady in Einsiedlen, and especially when I offered the divine sacrifice at the altar of the holy shrine!

Again I admired the magnificent church and the magnificent chants. The silvery tones of some young boys mingled so beautifully with the grave voices of the monks!

After some days spent in Einsiedlen, I took the train for Zurich. The route was along the shore of the beautiful lake. Again I was delighted by the grace and loveliness of the prospects I had so much admired during my first trip. The weather again was bright.

At Zurich, I had to wait several hours for another train. Instead of walking through the streets of the city, I climbed upon a mountain that rises near the lake. An incline plane brought me some distance upwards. There I spent some delightful hours. Meadows and pastures of the richest green cover the mountainside. Everywhere I saw beautiful fruit trees loaded with fruit. From this height, I had a magnificent view of the lake and of the hills and mountains that rise on its shore. Too soon came the time to take the train for Bale and shortly after, I bade adieu to fair Switzerland.

A TRAVELER.



NEWSPAPERS have recorded as a fact that Robert Mackley, five years old, who never attended school is such a lightening calculator that he answered correctly and unhesitatingly when asked, for instance, to multiply 14,672,357 by 13. No one seems to doubt the story and yet higher criticism is occupied with the miracles of the Bible.

### Alumni Smoker.

The Alumni Association gave a smoker in the College hall on Monday Notwithstanding the extreme cold, it was largely atevening, January 12. tended. All enjoyed themselves thoroughly, renewing friendships and chatting over old times. Some of the best vocal and musical talent in Pittsburg amateur society contributed immensely to the enjoyment of the evening. The programme was as follows: Tenor solo, "Way Down in the Corn Field," G. H. Roehrig; basso solo, "Out on the Deep," J. H. Reiman; topical song, "Come Down, Mike Downes," J. P. Dunlevy; romance for violin and piano, H. and C. Seibert; recitation, "A Finish Fight," J. P. Dunlevy; baritone solo, "Where the Lindens Bloom," L. M. Heyl. On the conclusion of the programme the President, Rev. L. A. O'Connell, called a hort business meeting, at which it was decided to hold an alumni banquet n one of the leading hotels soon after Easter. All then adjourned to the dining room, where an elaborate lunch was served, and speeches were deivered by E. G. O'Connor, J. V. Dunlevy, J. P. Kelly, and other members of the association.



### An Honored Guest.

On Sunday, January 18, Dr. Lawrence F. Flick, of Philadelphia, favored us with a visit. Dr. Flick is the founder of the Society for the Prevention of Tuberculosis. He has been interested in the study and treatment of consumption for the last fifteen years, and is now recognized as the greatest authority on the subject in the United States. His treatment of this disease and the means he has adopted to withstand its communication have been attended with such marked success that the death rate of consumptives in the city of Philadelphia has been reduced by over thirty per cent. With the aid of Mr. Henry Phipps, Jr., who has put a practically unlimited fund at his disposal, he hopes to organize societies all over the country to aid in his work, and save the 100,000 victims this dread disease annually claims. will be taken care of in Sanitariums, and the poor will be taught the necessity of plenty of fresh-air exercise. In the Phipps' Institute soon to be founded in Philadelphia, tuberculosis will be studied in all its ramifications, and a journal will be published, so that the eminent physicians engaged may give to the world the results of their observations and the benefit of their experience.

COLUMBIA COLLEGE has, it appears, resolved to build a health and cience department with the \$250,000 lately received as a gift.



A recent and valuable addition to our exchange list is "The Columbiad," from distant Oregon. It contains a number of short stories and descriptive sketches, which show excellent ability in this line. The poetry is also of a high order. Several thoughtful and timely editorials grace its pages. Among them, one on the joys of Christmastide, another on the advantages of debates, and a third on the means of making college life more pleasant, are especially interesting. "The Columbiad" is welcome to our sanctum.

By all odds the best Christmas number we have seen is "The Dial." It is particularly rich in poetry, which breathes the true Christmas spirit of joy and peace. "Not Waif, but King," is a splendid poem in blank verse, contrasting the first Christmas with that of to-day. We cannot forbear a quotation.

"To-night no crowded inn, nor frowning host,
To turn the lowly Virgin from the door.
With weary limbs and aching heart, she seeks
No manger's straw, nor oxen's ruined stall,
To give the world its God. The sword-like thoughts
Of Calvary dread, the thorn-crowned head, the death,
Pierce not her loving mother's heart. The day
Of pain has passed."

Next to this we would rank "Christmas" and "The Tree of Love," beautiful both in thought and rhythm. The essay on "The Spirit of the Old English Christmas Carols," shows careful research and painstaking composition. "The Choirmaster of St. John's," is a story quite above the ordinary, and affords no small pleasure in the perusal. "On the Hills of Juda" tells in a simple, pleasing manner the old, sweet story of Bethlehem. The Exchange, Alumni, and Athletic, columns are well managed; and with such an abundance of choice reading matter, one hardly notices the scarcity of editorials.

In the "Fleur De Lis" for January appears, under the title of "Literary Impropriety," a pointed rebuke to Edmund Gosse's flippant treatment of the poet (?) Swinburne's literary immorality. The writer calls attention to the principle, which, however much it may be ignored, is unchangeably true, that "immorality and art can in no sense conjoin; that once a work is immoral, forever it is so, and because so, forever it is not art." A work, he says, "may possess imaginative power in concept and expression; it may have rhythm and music of a superior kind, its representation may be quite conformable to an objective reality—a very reproduction of fact and character; but if all these do not give a pleasure that elevates, and is consonant with

the end of those in whom that pleasure is produced, such literary work is not art, and never will be art."

There is also a lengthy and instructive editorial on "What shall I read?" the writer of which has evidently read much more extensively than the average college student. His treatment of the subject is original and thorough.

We are surprised to see a romance of the stamp of "Tebaldo and Ginevra" published in a journal that represents a Catholic college. It is true, the description of Italian scenery is charming; the portrayal of passion is perhaps true to reality. But the story conveys no moral; on the contrary, it is pervaded with the ideas of jealousy and revenge; and the end is so hoppless as forcibly to remind us of Poe's Tales.

"The Transylvanian" for January offers to the delectation of its readers an excellent essay on "Hamlet as a College Student," which develops into a dissertation on the character of "Shakespeare's greatest hero." The writer shows an intimate acquaintance with his subject, acquired only after long and thoughtful study.

"The Transylvanian's" exchange editor manages to say a good word for nearly every exchange, and is very apt in making quotations.

We have received the Christmas number of "St. Joseph's Journal," printed by the boys of St. Joseph's Protectory, this city. Both in matter and form, it is certainly a credit to the boys and their instructors, the good Brothers of Lourdes.

We regret that space will not allow us to speak of the many good things to be found in the following exchanges: "The Viatorian," "St. Joseph's Collegian," "Niagara Rainbow," "The Fordham Monthly," "The De La Salle," "St. Colman's Quarterly," "The Agnetian Monthly," and "Institute Echoes."

J. F. MALLOY, '04.



During the month of January the following programmes were rendered:

January 11.—March, Lindy (Gustin), Orchestra; Recitation, My Son, J. Zaremba; Waltz, Lazarre (Blanke), Orchestra; Recitation, Warren's Address, J. R. Cox. Debate, Resolved, That the expensive social entertainments of the wealthy are more beneficial than injurious to the country; Chairman, C. B. Hannigan; Affirmative, Messrs. Jackson and Pobleschek; Negative, Messrs. Jaworski and Kilgallen. Finale, Mr. Dooley (Schwartz), Orchestra.

January 18.—March, Boarders' Two Step (Weis), Orchestra; Recitation, Betty and the Bear, R. J. Houze; Song, House of Too Much Trouble, J. I. Coyle; Recitation, Saul's Address, A. McCann; Song, A Friday Afternoon, J. V. Connolly and Choir. Debate, Resolved, That the Carnegie Library system is to be approved; Chairman, C. E. McHugh; Affirmative, Messrs. Knaebel and Halleran; Negative, Messrs. Fandraj and Hickson. Finale, Taps at St. John's Hall, Orchestra.

January 25.—Overture, The Union Blue (Smith), Orchestra; Recitation, I'm Good at Christmas Time, R. J. Houze; Song, Under Southern Skies, Seniors; Danse Unique, The Two Gossips (Morse), Orchestra; Song, Love's Old, Sweet Song, Juniors; Recitation, A Murder, J. V. Connolly; Song, Under the Bamboo Tree, Seniors; Finale, The Bachelor Maids (St. Clair), Orchestra.

We beg to convey through the columns of the Bulletin our most sincere thanks to the following Music Publishing Companies for the complimentary orchestra numbers they sent during the month of January:—The Whitney-Warner Music Pub. Co., Detroit, Mich.; The Rice Music Pub. Co., Boston, Mass.; Leo Feist Music Pub. Co., 36 W. 28th St., N. Y.; and Shapiro Bernstein & Co., 45 W. 28th St., N. Y.



Professor.—Hand in on Monday a Latin poem on snow.

Students. - Nix.

Millard.—Don't go to bed to-night: you'll get wet.

Sheehan.-How?

Millard.—There are springs in it.

The boarders that did not go to see Chauncey were Ol-cott.

"A finger I've cut," to Coyle said Ke-hoe,

"Bandage it, please, the best way you know."

Next day it was found

The wrong finger was bound,

And the laugh, loud and long, was on Coyle and Ke-hoe.

Hyacinth Hartigan has an aching for making dates—with the dentist.

John McGeehin is enrolled a Knight of St. John; but his night has not yet arrived.

There was a sad gent who supposed
That the front door behind him had closed,
But a sneaking old bum
All ragged from rum,
Stole his hat and his coat while he dozed.

"Wizard McGeehin Taming the Bronco, a Tragedy in Four Acts," deserves your patronage.

From the window swung a dummy
On a Sunday afternoon.
Sackville thought it very funny,
But, lo! he thought too soon.

Gaynor, Hartigan, and Marron
Were there to see the fun;
Across the street a prefect ran:
Since then the four look glum.

For in a study hall they sit,
A prefect stern holds sway.
This moral you should draw from it,
With dummies never play.

GHSM.

Martin and Rhodes are tied for pool honors, each having made four balls during the eleven games in which they participated. Who will win out?

Malloy, Artho, and M. Madden, the "men behind the grub," are the recipients of innumerable appeals each day, and woe to the fellow who ruffles the serenity of any one of them.

"I never saw potatoes,"

To Pat said Dave one day,
"So big, with hair growing on them."

They're cocoa-nuts,

U. J."

Enthusiasm for baseball is already manifest.

James McLaughlin, Commercial Course '01, has come back to take up Latin and higher English. James is a favorite in and out of the class-room.

Early.—Drive me to Morris Street.

Cabby.—Can't do it. Have no harness to fit you.

Examiner.—What is a mollusk?

John Z.—A mollusk is an animal what suckles its young.

Professor.—For to-morrow's exercise, reduce the three next compound fractions.

John Z.—Gee whiz! them problums look like Chinese puzzles.

We append a description of

### That Funny Fellow.

You've lost half your life
If you don't know John Z.:
He's the funniest fellow
You ever can see.
He was born an infant,
If the truth I am told,
Small, hairless, blind, toothless—
Quite a sight to behold.

Though temp'rate in drink,
He was fond of the bottle,
And, unable to walk,
He attempted to waddle.
With feet like the pigeon's,
He'd stand on his toes,
And, tripping as oft,
At last flattened his nose.

Dispositions mercurial
At times made him cry,
Laugh, squeal, clap his hands—
He couldn't tell why.
Since then lapse of time
Brought him hair and eyesight,
Teeth, stature, and speech,
To his parents' delight.

Yet still he's peculiar
In more ways than one;
As I think you would know them,
I'll tell you anon.
On his face you will notice
With no little surprise
Just one forehead, two cheeks,
One nose and two eyes,

And a mouth that stands midway
Between nose and chin,
Which lengthens far round
When he happens to grin.
His tongue always wags
Whenever he talks,
And he can't keep his arms
Or legs still when he walks.

Whenever he moves
Since the time he was nursed,
The one foot or other
Is sure to be first.
When he's hungry, he'll breakfast,
Eat dinner or sup:
Until he is full
He rarely lets up.

What he takes at his meals
Always goes down his throat:
That it gives satisfaction
Is worthy of note.
A pipe with tobacco
He considers a need:
Right black is his pipe,
And noisome the weed.

When nearing the college,
He takes his last puff,
Hides his pipe, and falls back
On a paper of snuff.
At school he is busy
Whenever he works,
Though he sighs for the ease
Of Redmen and Turks.

In classical lore
Like an adept he looks:
What John doesn't know
You will find in his books.
When he gets his degree,
Some profession he'll grace:
To the front he will forge if
He can keep up the pace.

If George Bullion and Roger Houze keep up their practice on the violin, they may soon expect a call from Victor Herbert.

There was a young man from New Castle
So brilliant in wit as to dazzle
The best of society
All out of propriety
With the jokes that he cracked in New Castle.

Relihan has made a hit as leader in the Glee Club.

Some boys get a pain in the head
And are treated to pills for relief;
But Pat gets his head in the pane,
And a dollar fine adds to his grief.

Even Victor Vislet rises at five o'clock, to prepare for examinations.

There was a young man up-to-date:
To be last, 'twas his custom to wait;
Whate'er the occasion,
He'd say with evasion,
''I'm Early—I cannot be late.''

When Doctor Beadon in his sermon repeated the words of his text, "Who art thou?" a laggard in military attire entered and, thinking himself addressed, replied in haughty and pompous tones: "I am, sir, an officer of the 16th Regiment, on a recruting party here; and having brought my wife and family with me, I wish to be acquainted with the clergy and respectable families of this locality."

To Pat said David, "See
That house and load of hay
Slide up the bill!" Said Pat
"An incline 'tis,

U. J."

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## Nittsburg College Bulletin.

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No. 6.

### Hail, Holy Joseph!

How blessed thou, in whom the Spirit breath'd

A lily soul of spotless purity!

I mmense the boon, the prodigy achieved—

Like Mary pure, espoused in chastity!

How olessed thou, in whom the world perceived

Of merit naught: yet who by Heaven's decree

Lordship and charge of thy own God received,

Yielding Himself obedient unto thee!

Joseph, celestial bliss on earth was thine.—

O thou, to Heaven's Queen and Heaven's King

So near, with sorrow could thy soul repine?

Eternal paeans with thy praises ring!

Prepare for us a place nigh unto thee:

Help thy weak children soar with Heav'nward wing.

E. KNAEBEL, '04.



### Cardinal Wiseman.

It is impossible to throw into a few hundred words a sketch of the life of Cardinal Wiseman, and opportunity is only afforded to trace the great outline of his career, with especial reference to his intellectual gifts. It is well to keep before us some distinguished scholars as models. In proposing Cardinal Wiseman as such, a difficulty arises from our inability to comprehend the wide range of his knowledge in order to present his intellectual gifts in their just proportions.

Nicholas Wiseman was born of Irish parents in Seville, Spain, August 2, 1802. As an infant, he was laid on the altar of the beautiful Cathedral of Seville, and consecrated to the service of the Church. Upon his father's death, his mother returned to Waterford, Ireland, Nicholas being then but three years of age. In his twelfth year he entered Ushaw, England. His college career was not a brilliant one. Although he led his class the last year, his student life gave little promise of subsequent honors. He was of an imaginative disposition, due probably to Spanish influence, but the strict discipline of Ushaw checked his flights of fancy and strengthened his character. His reserved manner led many to believe that he was stupid; others noted his powers of application, and his masculine grasp of those subjects to which he gave his attention. He was passionately fond of reading, and nothing pleased him so much as a book. He made few friends, studied while others played, and pursued independent branches outside of class hours, thus acquiring self-reliance and the habit of working things out for himself. The traditions of his college picture him as an awkward youth walking alone with a book under his arm. He graduated from Ushaw at the age of 16, and was sent to the English College at Rome to complete his education.

His student life at Rome was one of great regularity. He read incessantly, and was often censured by his companions for his failure to take recreation. The indescribable splendor and solemnity of the public worship in Rome and the extraordinary multiplicity of the records of early Christianity, together with his constant attendance at the most impressive of earthly ceremonies, produced a deep effect upon him, and fired his sensitive imagination. The thousand memories that rush in upon and accompany one on a walk through the Eternal City were at once an education and a recreation.

After recovering from the French depradations, intellectual life in Rome received an impetus which was reflected upon Wiseman. The natural bent of his mind led him to Christian and Pagan antiquities, Art, Music and Oriental Languages, and the eminent men then at Rome gave an impetus to various studies. He enjoyed an intimate friendship with De Rossi, the founder of the science of Christian Archaeology. For a time, he was an assistant to the celebrated Cardinal Mai, the Librarian of the Vatican, whose

services in the discovery of ancient manuscripts are so well-known. He found a warm friend in that many-tongued genius, Cardinal Mezzofanti, the master of 114 languages, and whose linguistic gifts almost surpass belief. There is a tradition in Rome that Wiseman ranked next to Mezzofanti; at any rate, he could speak half a dozen European languages with fluency and perfection. He was closely acquainted with the famous Consalvi, the Seventh Pius' Cardinal Secretary of State, and whose brilliant diplomatic services to the Holy See in the negotiations with Napoleon and the Powers of Europe astonished the world. Numerous other dignitaries of almost equal reputation were ranked among his intimate friends, such as Fea, a veritable storehouse of learning, and who, to illustrate or prove a point, could call up a monument of erudition drawn from every conceivable source; Testa, Latin Secretary to Pius VII., an elegant classical scholar and scientist; Lacordaire, the renowned French orator, and Dr. Lingard, the English historian. hour's talk with such profound scholars would be worth days of private study, and to his numerous friends with their multiplied gifts may be traced much of Wiseman's versatility in later life.

Before he reached his 22nd year, he secured his degree of Doctor of Divinity by defending in public 400 propositions in Theology. He was ordained in 1823.

In 1827, he published a work in Latin entitled "Horae Syriacae," which gave him a standing in the intellectual world. It displays great critical faculty and a learned acquaintance with the Syrian Manuscripts. Wiseman was a splendid Syrian scholar and added twenty-two new words and meanings to the Syrian Lexicons, all of which have since been verified. The appearance of this work brought him into correspondence with the foremost European scholars, and gained him admittance into several learned Oriental Societies. Congratulations poured in from all Europe, and, shortly after, Pope Leo XII., made him Professor of Oriental Languages in the University of the Sapienza. At the age of 26, so great was his reputation that he was made Rector of the English College, in Rome.

The English Hierarchy having been re-established in 1850, Wiseman was created Cardinal. Many of us are familiar with the attitude of the English nation toward the Church and the Cardinal, when they heard the news. From the Queen down to the lowest of her subjects,—all rose en masse and thundered maledictions against everything Catholic. The Pope was burned in effigy, members of the British Parliament made savage addresses, the Cardinal was stoned in the streets, in fact everything short of bloodshed was resorted to in heaping insult upon the Church. In this, the greatest crisis of his life, Wiseman rose with the occasion, and, in a few years, he was idolized by all England.

The versatile and multiform genius of the Cardinal had much to do with conciliating the veneration of the English people. Out of the abundant resources of his own fertile mind he could lecture with aptness and point on

anything from stained glass to Shakespeare. He was a Musician, an Art Critic, and a collector of Old China. He lectured on the "Crimean War" and the "Hanging of a National Portrait Gallery," subjects so diversified as to excite comment, vet they indicate the breadth of his sympathies. kept ever in mind that the mission of the Church is to save men's souls, vet he had interests everywhere. He entered heart and soul into the movements of his time, and acted upon the policy that the Church is not alien to anything that promotes the true welfare and happiness of mankind. All his reading was toward a definite end, and by the aid of his prodigious memory, his classified knowledge, and the exuberant richness of his intellect, he could speak without preparation on almost any subject from Logarithms to the Coptic Versions of the Bible, and manage to say something interesting, original and effective. He could "throw off," with no preparation at all, verses in Latin, Italian or English, and he wrote a play for Ushaw. stone cross were erected to commemorate any spot dear to English Catholics, or if an old chalice were found, Wiseman was ready with an appropriate inscription.

He took an active interest in the practical improvement of the poor, the Tractarian Movement, Donnet's Arctic Expedition, Post Office Reforms, and was entrusted with several diplomatic missions by the Pope. He founded the Dublin Review, and was its chief contributor. He wrote Fabiola in a few months. It was the work of his leisure hours, and was written in all sorts of places,—on railroad trains, in carriages, or wherever he happened to have a few spare moments, and, while writing it, he scarcely needed to consult a book or monument. If the Cardinal never wrote anything else but Fabiola, it alone would be sufficient to give him a reputation. There are many fine passages in it, and while Wiseman was not so good a Rhetorician as Newman, yet the story appeals strongly to the affections and the heart. It was immediately translated into ten European languages, and the Pope, Cardinals, Nobility, in fact the Catholic World, attested their gratitude to him for it.

The pace of his mind was terrific. He exhausted his colleagues, who were unable to keep up with him. His thirst for knowledge was perennial, and it embraced every conceivable subject. He has been compared to Richelieu, who could negotiate with princes, and found an Academy. There is no occasion to exaggerate his abilities when the plain truth is so amazing, and at times our imagination is unable to embrace what the cold facts of history tell us about him. To say that he was one of the foremost among the intellectual luminaries of the age does not seem flattery.

In manner, he was courteous and polished; in appearance, he was of splendid physique, ruddy and portly, and 6 feet 2 inches in height. He had a simplicity and a buoyant hopefulness that enabled him to bear with a sunny disposition the sustained weight of numerous difficulties. His aim

was to turn men's minds towards high ideals, and he was full of the poetry and activity of the Church. He had a grandeur of conception about all the ceremonies of Religion, and insisted that they be carried out with mathematical exactness. When Wiseman came to England, Catholics were despised and pointed out on the streets as curiosities; at his death, he left them respected, and instead of being a persecuted sect, they were recognized as a Church, with an hierarchical form. He died February 15, 1865, his funeral being surpassed only by that of the Duke of Wellington. A million and a half of the people, who 15 years before wished to banish the Cardinal, now turned out to honor him, and three-fourths of the shops along the seven miles of the route of the procession were closed. Only then did England begin to realize the Cardinal's greatness.

In this meagre sketch, I have purposely passed over the dissensions which caused Wiseman so much grief. The lack of co-operation, and the opposition which the great English Cardinal met at the hands of those from whom he had a right to expect assistance, is for me a matter too unpleasant to comfortably dwell upon.

T. F. COAKLEY.



### Hibernia Catholica.

The winter's snow has come and gone for the fourteen-hundred-and-seventy-first time, since the arrival in the Emerald Isle, of the glorious Apostle of the Irish—St. Patrick. On the seventeeth of this month, we celebrate his feast; consequently, it will not be amiss to cast a retrospective glance on the religious history of that country, which was the special object of his apostolic zeal.

As early as the fifth century and long before, the Irish were thoroughly civilized and highly educated. The martial spirit prevailed, and even the powerful Roman legions were unable to subdue it. Although the people were steeped in heathenish superstition, nevertheless they loved and embraced truth when rendered cognoscible to their intellect.

The evening sun is gradually sinking behind the fir-clad hill of Tara, as e druid priests and their king are assembled on the lawn to debate some scientific or religious subject. Suddenly, the assembly is thrown into violent commotion, because, contrary to the king's order, the paschal fire has been prematurely lighted. The culprit now stands before this august tribunal. Patrick disputes with his learned opponents and satisfies their reason of the truth and divinity of his Doctrine. These sages acknowledge Catholicity, and thus, without the shedding of a single drop of blood, Ireland is irrevocably and forever conquered by the spiritual sword.

As years rolled by, the green sward of Erin became studded with churches, schools and monasteries. In the meantime, her sons and

daughters, ever characterized by their Christian charity, have gone abroad to England, Austria, Switzerland, Germany, Scotland and other countries to dispel the mists of paganism, and to liberate captives from the meshes of Satan. Ere long, Ireland was called upon to defend her cherished Faith against the Dane, and nobly did she respond. For years, she maintained the bloody struggle with heroic fortitude till, at memorable Clontarf, A. D. 1014, she drove those ferocious marauders forever from her shores.

Henry III., masquerading under a veil of hypocrisy, with his "apocryphal bull" authorizing him "to civilize," or, rather, to plunder Ireland, next comes upon the stage. From this time until the death of Henry VII., in 1509, England's policy was to crush Irishmen, to rob them of their rights and nationality, in a word, to exterminate the entire race. All this she endeavored to accomplish by enforcing penal laws that would have made Mohammed himself blush.

In the middle of the Sixteenth century, catholic Ireland was asked to reject the spiritual supremacy of the Roman Pontiff (which St. Patrick taught them to acknowledge), and to accept as pope that insatiable and licentious uxoricide, Henry VIII. This was a direct insult to Irish intelligence, which is so well capable of distinguishing between temporal and eternal. Recalling the words of the Apostle—"we are saved by hope," the Irish firmly refused to acquiesce. The furies of hell were then let loose against the Irish Church, diabolical penal laws were enforced, the gibbet, the rack, the bayonet and sword were used to entirpate the Faith planted in Ireland by St. Patrick. Irishmen were driven into exile and slavery, they were condemned to death as traitors, massacred in cold blood, and lost all, rather than give up the Faith.

The persecution under the boy king, England's Pope, Edward VI., increased in barbarity during his short reign of six years. During Mary's reign of five years, the work of the so-called Reformation was undone as much as possible in Ireland; nevertheless, the Catholics, though then temporarily predominant, did not revenge themselves on their persecutors.

The next debutante in this awful tragedy is the "Virgin" Queen Bess, the illegitimate daughter of Henry VIII., and the murderess of her beautiful cousin, the Queen of Scots. Having played the hypocrite and traitor during Mary's reign, she now comes forward to force Ireland to acknowledge her spiritual supremacy. The very idea of a woman-pope was so ridiculous that the Irish began to doubt if the daily-changing religious notions of England would ever become stable. Immediately, however, the dreadful penal laws were once more enforced, and more horrible ones enacted. The Irish priest-hood was hunted down, and the same value was placed on a priest's head and that of a wolf. Catholic education was forbidden, the people were butchered or shipped off to slavery in some desolate island. The laws enacted during Elizabeth's reign were so inhuman and barbaric that I will not disgust the reader with their recital.

James I., with his ludicrous theory of "divine right," rigorously enforced Elizabeth's cruel laws. During the next reign, matters did not change for the better. The Irish warmly embraced the cause of Charles, but he treated them in a Judas-like manner. We are now face to face with that cruel and blood-thirsty homicide—Cromwell. He came to convert the Irish by slaughtering them with the sword, whilst at the same time he prayed and quoted the Bible. His Evangelistic methods consisted in murdering and outraging defenseless women and children. He made this fair Isle a howling wildernes, so that a man, woman or child was rarely seen. Well could this wolfish wretch boast of having established peace in Erin, but this was the peace of death, the peace after massacres.—

"The stranger shall hear thy lament o'er his plains;
The sigh of thy harp shall be sent o'er the deep;
Till thy tyrants themselves, as they rivet thy chains,
Shall pause o'er the songs of their captives and weep!"

We will merely mention that Irish Catholics fared no better under the cowardly James II. Want of space forces us to pass over to the reign of Queen Victoria. It will be sufficient to state that, in the meantime, the persecutions continued unabated. In 1847, as a result of English mis-rule and devastation in Ireland, a terrible famine appeared. The population was reduced from nine to four-and-a-half million. During this dreadful period, the English made a last desperate attempt to "convert" Ireland. The socalled ministers of Christ went amongst the starving and dying people offering them food, clothes and money if they would sell their God and their Religion. It was all in vain, Ireland would not forfeit her birth right for a mess of pottage. Today, Ireland is Catholic, and precisely on this account, her unfortunate people are persecuted by English rulers. All the good land is in the possession of rack-renting landlords. Catholic Irishmen are denied a voice in the government of their country. They are excluded from all positions of trust. They are denied the privilege of a Catholic University and are branded by a successor of Henry VIII. as senseless idolaters.

Hence we see that the persecution against Irish Catholics is the greatest ever known. The soil has been dyed purple with the blood of her sons and daughters. Notwithstanding all this, her spirit still remains; her love for the Faith taught her by Patrick has not abated. These unheard-of persecutions have produced great good; for, the Irish Exiles, ever burning with apostolic zeal, have gone into almost every country to propagate the true Faith. Take up the history of the Church's progress in whatever country you will, and there you will find missionaries of Irish birth or extraction. The Church in the United States will be forever a living monument to the missionary spirit of Ireland.

I cannot better conclude this article than by quoting a paragraph from a recent sermon delivered by Cardinal Gibbons, in which his eminence said—"No Country in Europe has done more to establish and spread the Catholic

religion than Ireland. There is scarcely a city or town throughout the United States, where the Catholic religion has not been preached and sustained by priests and laymen of Irish birth and extraction. Ireland has been the apostle of the nations."

"The nations have fallen, but Thou art still young;
Thy sun is but rising when others have set;
And though slavery's clouds round Thy morning have hung,
The full noon of Freedom shall beam round Thee yet!"

PETER A. COSTELLOE, '03.



### Francis Bacon.

The striking contrasts of commendation and blame to which the public career of Lord Bacon has been subjected by punctilious critics, have been extensively treated by some of our best literati. On the one hand, he has many enthusiastic admirers, to wit, Haltani, Ben Jonson, Tennyson, and in fact all those opposed to the scholastic system of philosophy; on the other hand, by such men as Macaulay, Campbell, and Pope who styled him,

"The wisest, brightest and meanest of mankind,"

he has been the victim of much derision. Especially is this the case with respect to Macaulay who extended Pope's epigram into a lengthy essay.

Francis Bacon, Lord High Chancellor of England, was born in London, January 22, 1561, during the third year of Elizabeth's reign. His father, Sir Nicholas, was Lord Keeper of the Seals, and his mother (Frances) was very intelligent and was a most influential character at Court. Because of the intimacy of his parents with those in high station, Bacon was a frequent visitor to the court, and he seemed to be a particular favorite of the Queen, who called him "My young Lord Keeper."

When about twelve years old, Bacon entered Trinity College, Cambridge, but left before he was fifteen; no trace of his course can be found, nor is there any record of his professors. It may be interesting to know that the rules of the universities of those days forbade conversation in any language but Latin, Greek and Hebrew, except at specified times and places. habitual, on Thursday of each week, to bring before the faculty, to be flogged, those students who had transgressed the laws. Strange to say, no account of Bacon's having committed any offence in this way is even as much as hinted at, in his most complete biographies. We may conclude, therefore, that he at least studied the classics while at Trinity. In 1576, he was a law student at Gray's Inn, but his course there was brief, as, in the same year, he was sent to Paris, with the British ambassador, Sir Amyas Paulet, and for three successive years traveled from one large city to another. father, who died in the meantime, did not intend that Francis should battle with life's struggles, but rather that he should grace the court with his

presence. Like many others, before and since, he was sadly disappointed; at his death, he left his son penniless. Bacon had now to turn his knowledge of law to advantage. Nor would this have been necessary, had his influential relatives, especially his uncle, Lord Burleigh, felt inclined to aid him; through family jealousies, he was left to his own resources.

Bacon did not intend to lead an aimless sort of life, but,—although his life when studied does not impress one with the idea—he wished to benefit the community at large. As we shall see, his error was in the very beginning; and as good cannot come out of evil, hardly can we expect good results from evil principles. He was a decided oppressor of the Catholics, who in his time were fighting undauntedly for the preservation of their holy religion. and, in particular, for the supremacy of the Pope. In a letter to Queen Elizabeth, Bacon advised her as to the wording of the oath, which, at that time was imposed on all, and especially on the Catholics. His version was: "That whosoever would not bear arms against all foreign princes, and namely the pope, that should anyway invade her majesty's dominions, should be a traitor." Now there was a terrible punishment for all those who deviated from this oath. From this sentiment we can readily discern his decided spirit of bigotry. He wished to benefit humanity by defending the Protestant faith against its enemies, by creating a new system of philosophy,—both noble undertakings, had either of them truth as a criterion; and, lastly, by improving the government of England, for which there was every onportunity.

He began to practice law immediately after his father's death, and, in 1586, he became a member of Parliament. He was now a full-fledged lawyer, and so acquitted himself in the House that he incurred the disfavor of the Queen. A few years later he became very friendly with Lord Essex, a particular favorite of the Queen, and a man through whom many royal favors could be obtained. Essex tried his utmost to have high office of distinction bestowed upon his new friend, but Elizabeth, having taken a dislike to Bacon, opposed him saying: "He has indeed great wit and much learning, but in law (which was repugnant to him in no small degree), my lord, he is not deeply read. Piqued at this remark, he was about to leave for Cambridge, when his good friend Essex gave him a villa in Twickenham. The fickleness and inconstancy of Bacon were well displayed when he acknowledged this mark of kindness by subsequently accusing Essex of conspiracy.

As an orator, Bacon is noted more for sound arguments than for depth of thought or imagery. His speeches lacked that most essential element—spirit, which attracts and holds the attention of the audience. His oration on "The Undertakers," delivered in Parliament on that occasion when private men undertook to direct public affairs, thereby, according to Bacon, making little of the judicial authority of the officers, is a striking example of his lack of spirit, which is wanting in the very words.

His works may he classified into three divisions—literary, historical, and philosophical. Now for a short review of his writings. In 1625, his fifty-eight "Essays" were published, all complete. These were not all completed at one time, but came out in different editions, the first including ten. They have been universally claimed, by reputable literary men, to be his master-piece. Remarkable for the short sentences of which they are composed and their conciseness on the whole, they contain wonderful depth of thought. In the collection there are some seventy allusions to the Bible. Their style is both rich and attractive. The "Essays" are permeated with a noble sentiment, which the author himself, mirabile dictu, sadly lacked. When we consider some of the thoughts contained in the Essary on Truth. Envy, Revenge, etc., etc., and compare these thoughts with his actions against Essex, our opinion of the author must necessarily grow less favorable. and if permitted to speak to him, we might be likely to tell him in every day English "to practise what he preached." Behold some of the elegant and wise sentences to be found in the "Essays."

"The virtue of prosperity is temperance, of adversity fortifude, which in morals is the more heroical virtue. Prosperity is the blessing of the Old Testament, adversity the blessing of the New, which carrieth the greater benediction and the clearer revelation of God's favor."

"It is a strange desire which men have, to seek power and lose liberty."

"All delay is unpleasant, but we are the wiser for it."

"That is half granted, which is denied graciously."

"He that has lost his faith, what staff has he left?"

His philosophical works, the bane of his literary career, have caused not a little talk in liter, ry circles. Those more commonly before the public are: "De Sapientia," which was published 1609; "Novum Organum," (1620), and De Augmentis Scientiarum," (1623). He is the author of several minor works, which, judging from their lack of popularity, even among critics, are of little or no value. The last two mentioned, however, have caused not a little comment, and though not nearly as well eulogized as the "Essays," nevertheless found favor with many of his day, and are even yet read with interest by some of his admirers. Taking his philosophical works as a whole, Bacon can receive credit only for his presumption in attacking those older systems of philosophy, which he certainly could not have understood. He was called the "Father of Induction," but this name was erroneously applied, as St. Thomas Aquinas and Aristotle both followed this same method of reasoning centuries before Bacon's time. Bacon considered the ancient theory incorrect. Up to his time philosophers employed the deductive method, i. e. the principles and premises being true, a true conclusion must necessarily follow. Now Bacon claims that this true conclusion can be attained by a method directly the opposite-induction, i. e. by extending what is true of the particulars to the whole class to which they belong. By reasoning in this manner, Bacon rejected all use of the syllogism. Joseph De Maistre has said: "The general scope of his work is to bring contempt on all sciences, all methods, all experiments known to that time, and to put in their place an insane theory."

His historical works are not so numerous as his philosophical writings, but the two most important are a "History of the Reign of Henry VII." and "Elements of the Laws of England," in two parts, which, according to Jenkins, are: frst, "a collection of the principal rules and maxims of the common law with their latitude and extent;" second, "about the use of the law for the preservation of our persons, goods, and good names." Jenkins further says, concerning his "History of Henry VII., that "it is a reliable and well executed work, which alone would have illustrated the name of Bacon, had not his other writings reached a higher degree of splendor." His historical works did not acquire a very wide circulation and they are the least read of his entire works.

While experimenting at Highgate, Lord Bacon contracted a fever which caused his death in 1626. He was buried at St. Alban's. This short paper would seem rather incomplete without making at least a slight reference to his participation in the trial of Essex, his benefactor, and in fact, his truest friend. This action casts a shadow of disgrace over Bacon's whole life, and, in a degree, detracts from the merit of his writings. It is the cry of some writers that Bacon was duty-bound to prosecute Essex, holding, as he did, the office of prosecuting attorney of the crown. It is true that Bacon did hold this office, but not until his friend had been accused and arrested, did he accept a retainer from the King.

At King James' accession to the crown, Bacon was promoted from one high office to another, until he reached the position of the Lord Keeper of the Seals, an office which his father held for many years. A little later he became Lord High Chancellor of England-thereby, reaching the top round of the ladder of fame. Bacon did not seem to realize that honos habet onus and easily succumbed to the underhand dealings of Buckingham, who had his own personal end in view. For the short interval of four months he en joved the honor of this eminent position; but as every good thing, in this. our resting-place, has its end, so Bacon's career in his office had its endand a sad end, too. At the expiration of four months, he was accused of bribery and corruption in public affairs: he was tried, convicted, and sentenced to prison and in addition to pay a fine of £40,000. He was released from prison and declared unfit to hold any office requiring honor and trust. This was a cruel blow to the idol of Englishmen, but to the public at large the end seemed to justify the means. This peculiar concurrence of events brings into the mind that familiar quotation of Shakespeare:

"The evil that men do lives after them, But the good is oft interred with their bones."

CHARLES E. McHugh, '03.

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VOL. IX.

MARCH, 1903.

No. 6

### ...EDITORIAL....

### 1Rt. 1Rev. J. F. 1Regis Canevin.

Our grand Cathedral of St. Paul's is about to be replaced by one of still grander dimensions, but many and soul-stirring are the "fond recollections" clustering round its massive walls. Ere the venerable edifice totter, these sacred memories have been wondrously enhanced by the crowning act of February 24. The scene was splendid in itself, splendid in its associations: few of the spectators had witnessed the like before; few perchance shall see its like again. The venerable Bishop of our diocese now has associated to his throne the partner of his choice. May be live to the hearty age of Leo himself—and what better measure thereunto than the consecration of an able and zealons coadjutor? The Metropolitan, Archbishop Ryan, of Philadelphia, who performed the ceremony with such noble solemnity, is one of the fairest types of manhood, hale and hearty in spite of years.

The newly consecrated is scarcely fifty, and no light task awaits him in a diocese so important as this with 270,000 souls, and with the progressive

energy of Pittsburg to cope with. For this reason, too, the right fo succession becomes a very special honor. But by years of acquaintance with diocesan work, by intimacy with Bishop Phelan, and by as thorough an experience of men and affairs in this diocese particularly, as any member of it may claim to possess, Bishop Canevin is fortunate indeed. One of the most potent elements of his popularity lies doubtless in the fact that he belonged to the diocese and could exclaim: "I know mine and mine know me."

How universal was the new Coadjutor's popularity was evinced at the consecration by the loyalty and joy of the faithful, the brotherly co-operation of the clergy, the number and value of the presents he received, and in the praise bestowed upon him by the orator of the day, Rt. Rev. Bishop Donahue, of Wheeling. The assemblage was vast and orderly, the music elegant and select, the ceremony serene and superb. Perhaps the most remarkable and appropriate was a mitre in fac-simile of that presented to Leo XIII. by the German Emperor, and said to be the finest in existence: this was a token of esteem from Willis F. McCook, Esq. The clergy of the diocese and the faithful of the parish tendered purses amounting to over \$10,000.

The Press of our city should, we think, be highly commended for their efficient and elaborate articles and cuts dealing with the subject, not only with descriptive and literary power in general, but with an elevation of view and accuracy of report, and a rich vein of broadheartedness completely oblivious of everything narrow or partial—for the modesty and silence of the new bishop had nowise hampered his repute for sterling work and worth.

### The Venezuela Situation.

Disturbances along the South American coast are still continuing, and, from present indications, it seems they will continue for some time.

Of all this, the most serious part is that there are really three Powers from the other Continent, warring against one in our Southern Hemisphere, and that our own Government, which boasts of the Monroe Doctrine and that it has hitherto lived up to it, is apparently looking upon all this indifferently.

Now we must not be misled to believe that our Government is altogether inactive in this matter. However, as some would have the people believe, the present Administration is seemingly slothful and even negligent. This accusation is certainly unfounded. To make matters clear, President Roosevelt, in the name of his people, had, right at the outset of the disturbance, warned England, Germany and Italy to keep their hands off American territory, and that any attempt to do otherwise would incur the displeasure of the American people; and that would mean to involve the United States in the war. He reminded them of the Monroe Doctrine,

which calls for immediate interference on the part of our Government, when the seizure of American territory by a foreign Power is threatened.

This statement is expressive of everything, in case a partition of Venezuela be attempted, and hence the reason that nothing else was done, can be explained. England, Germany and Italy have as yet seized no land whatever, nor have they attempted to do so; hence, any active interference in the war, on the part of the United States, would be impolitic. These nations have the undeniable privilege to collect their dues, and since Venezuela refuses to pay her debts amicably, she must be forced to do so.

But were the United States to act differently from what she has hitherto done, she would be acting wrongly. Venezuela has brought these calamities upon herself, by acting insultingly; she must also bear them herself.

It should be noted also that the Monroe Doctrine does not call our Government to meddle in the private affairs of the countries in South America. The Venezuela affair, being a private matter, should be privately settled.

Consequently, if some of our narrow-minded politicians bore this in mind, they would not have spoken so rashly against our present Administration, which has fully lived up to the Monroe Doctrine, as far as the Venezuela disturbances are concerned.

W. J. F.

\* \* \*

### Educational.

No man in France can claim such attention to his criticism on the present French persecution of Catholic Orders and Schools as Brunetière. He says: "I am a partisan of the Congregations: firs, because they are indispensible to the life of Catholicity; secondly, because they are necessary for the solace of suffering humanity,—there will never be too many Daughters of Charity or Little Sisters of the Poor; thirdly, because the great work of popular instruction has need of them; and, fourthly, because they contribute to the maintenance, throughout the world, of the prestige of France." He meets the government attack on liberty of education by saying that it is the consequence of freedom of thought; that the right to give primary, intermediate and higher education is unalienable; that furthermore, as the right to teach belongs to anyone, so the father has a correlative and antecedent right to send his children to whatsoever teachers he may choose. The right of the State is simply to see that children are not deprived of education.

· · ·

The Society for the Preservation of the Faith among Indian children has very wisely opened a propaganda through the Catholic Press to increase its membership. It now numbers 100,000, and the aim is to double that in a year. We trust success shall crown the effort. What is true of our Catholic public schools is still more striking of our Catholic Indian schools: we have

not received due government, aid and encouragement—but the apostolic spirit of Catholicity never falters for such a circumstance.

The above society has increased rapidly of late, and Rev. W. H. Ketcham, director of the Catholic Indian Bureau has just received a letter of strong commendation from Archbishop Falconio, Apostolic Delegate. The work entailed was one of the matters discussed at the Federation of Catholic Societies in Chicago, where Father Ketcham was heard and enthusiastically approved.

\* \* \*

The power of modern educational methods may appear somewhat in this that the influence of the Japanese has increased in the Orient in proportion as they have been educated in Europe and America. They penetrate successfully into the interior of China where even the most enterprising Europeans scarcely ventured, and, led by mercantile allurements, have so taken hold of opportunities in Manchuria, now under the grasp of Russia, that the Russian tradesmen are outnumbered by the tradesmen of Japan ten to one.

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The English government used to spend only about \$100,000 a year on education at the time Queen Victoria was enthroned; the annual amount expended at present is \$65,000,000. However we read that, according to a report just prepared, the entire public school system of New York State alone cost practically \$50,000,000 for the last school year, and that nearly half of this amount went for teachers' salaries. This would be a cost of \$41.14 for each pupil, and a tax of \$5.14 on every man, woman and child in the State.

· · ·

It seems to be now settled that the Chinese children of California will not be permitted to attend the regular public schools where other schools have been provided for them, but are required to receive education in whatever institutions have been especially provided for those of either race in the State.

\* \* \*

This country has spent only about \$240,000,000 to educate the Indian race. It has spent some \$845,000,000 in its "benevolent assimilation," or subjugation.

### Book Review.

A ROYAL SON AND MOTHER. By the Baroness Pauline Von Hügel. Price 75c ''The Ave Maria'' Loretto Press, Notre Dame, Ind.

This little book of one hundred and twenty-seven pages is a tribute to

the memory of the Rev. Prince Demetrius Gallitzin and his noble mother. the Princess Amalie Gallitzin, Countess Von Schmettau. It relates clearly and sympathetically the mother's search after truth through all the mazes of different systems of philosophy until, inspired by the blessed picture of the Incarnate God, and moved by the grace she had so frequently asked in prayer, her eager, troubled spirit found rest in the bosom of the Catholic Church, from which she had been weaned in childhood in a Godless school. It portrays a mother's love infusing into the heart of her child aspirations after lofty ideals, and breathing fervent prayers to Heaven that he might draw nearer and nearer to God until he should at last be united to Him in the happiness of paradise. Her prayers were answered in a way that she had not foreseen, and in a distant land to which he had been sent, that he might receive a polish from foreign travel, and that his character might be strengthened and developed. Soon after his arrival in this country, as the guest of Bishop Carroll, he saw that priests had to ride forty hours and more. in order to administer the sacraments to the faithful: struck with the urgent need of workers in a missionary country, he resolved to consecrate himself to God's service. From this moment we peruse the pages of his life with an added interest through all the labors he had to endure in the ministry, and all the trials he had to undergo in the founding of a new community at Loretto, to which he was, at the same time, president, doctor, secretary, commissioner, and parish priest. The devotion he showed for his people, his tireless efforts in their behalf, and the self-denial which marked the whole course of his missionary life, stand out prominently in this portion of his history, and are depicted with a simplicity that will appeal to all classes of his reward on the 6th of May, 1840.

We heartily recommend this charming little biography: it may be read in an afternoon, but the lessons it conveys will linger in the mind, and find readers. He survived his saintly mother thirty-six years, and was called to expression in zeal for God's service, comfort in affliction, and encouragement in arduous undertaking. It is tastefully bound, clear in type, and excellent in the quality of the paper.

### S SOUR EXCHANGES SS

Dante and his work is a topic of never failing interest to the student. Hence we are not surprised to see three of our Exchanges with leading articles on this greatest of Catholic poets. The "Viatorian" has a well-written article on "Prayer in Dante's Purgatory." The author declares it his purpose to show that the poet "teaches the value of prayer as a principle of high moral life," and he is to be congratulated on the manner in which he carries out his aim. "The Holy Cross Purple" also presents us an essay on "Purgatorio;" its writer's intention is to show that Dante was perfectly orthodox

in his belief in Purgatory, indulgences, and satisfaction, and he has succeeded admirably. In "St. Joseph's Collegian" is commenced a treatise on "Italy's Laureate; his Work as a Poet," which promises to be a thorough exposition of the subject. We shall anxiously await its continuation.

"The Viatorian," though in size inferior to many of the college journals, yields to none in happy selection of subjects, solidity of thought, and literary finish. Besides the essay on Dante above mentioned, the January number contains an oration on "Woman, the Church, and Civilization," a noble tribute to the Church's work in raising woman to her rightful position in society, and thus advancing the civilization of the world. The editorial on "Success" is full of encouragement and advice to the disheartened student. It strikes the key-note of success when it names the habit of mental concentration as the talisman which will enable its possessor to achieve apparently impossible triumphs. The poem, "Heroes' Graves," draws a beautiful comparison between the tomb of the warrior and that of the saint.

One of our most delightful exchanges is the "Loretto Magazine." Full of beautiful thought and delicate sentiment, it affords one a relief after reading the dry and sometimes clumsy disquisitions that appear in many of the magazines of our young men's colleges. "Regret" and "Longfellow's Haunted Houses" are illustrations of this tendency to give everything a poetic turn. Under this attractive form good thoughts are all the more agreeable.

"The Holy Cross Purple" for January spreads before its readers a veritable feast in poetry, fiction, and essay. "The Proving of Talmers," "One Way to Win," and "The Trial of the Jacksons" are interesting stories. In our opinion, the first has the best developed plot, but the second teaches the most salutary lesson—that of returning good for evil. Among the poems, "Our Lady's Lullaby" is sweet and soothing, and "The Old Year" is reminiscent of the past and hopeful for the future. The editorial, "Is our Artistic Taste Waning?" touches on a subject of much interest. The author develops the literary side of the question at some length; we could wish he had thrown as much light on its other aspects. From the facts he adduces, as well as from our own experience, we are constrained to answer in the We do not quite agree with him that the same public applauds equally the modern melodrama and the production of Hamlet, or finds an equal interest in the latest novel and a noble work of architecture. If the same individual takes pleasure in these extremes, he does not by any means derive the same degree of enjoyment from both. We are forced to our conclusion by the consideration that a far greater number are attracted by the melodrama, the sensational novel, gaudy pictures, and "catchy" music than by the drama, solid literature, true art, and classical music.

"The Xavier" is one of our bulky exchanges, if we be permitted to use

the expression. It comes to us every month well stocked with excellent reading matter in pleasing variety. The fiction, though to our mind in quantity slightly out of proportion, is up to the standard. "True Heroism Repaid" is admirably conceived and well told; what is more, it points a moral, namely, that gratitude should be shown by acts. The Symposium on Ruskin is extremely interesting to all who admire this "great art critic and lover of nature." Passing over several editorials of merit and excellent poems, we must say that the best article in the February number is that on the "Antiquity of Man." It is a refutation of the utterances of a "modern scientist," Mr. Laing by name, who brings in support of Darwinism the testimony of certain stone hatchets which were sharper in the Neolithic than in the Palaeolithic Age. The essay shows a mind that has well assimilated the methods of scholastic philosophy. How cheap Mr. Laing would feel if this able article should fall into his hands!

Several December and quite a few January numbers arrived too late for comment in the February Bulletin. We would ask that our friends be more prompt in sending, and inform us of any similar remissness on our part.

JOHN F. MALLOY, '04.



MR. JAMES MAHON.

It was with painful surprise we heard of the death of Mr. James Mahon. John A., of the Commercial Department, was called home from school on Friday, February 6, just in time to receive his dying father's last blessing; a brief illness of twenty-tour hours brought untold grief to a loving wife and five devoted children. Several members of the Faculty called to express their sympathy with the bereaved family. -R. I. P.



### Examinations.

The Second Term Examinations were held between January 26 and 29. They were written in all subjects, and oral in Religion and English. The results testify strongly to the earnest application of the students: one hundred and nineteen obtained certificates, four more than at any previous examination in the history of the College. Competition for first place was very keen in all the classes: in the Commercial Department, Division B, only two points separated J. A. Neylon and M. F. Fitzgerald; in the First Academic Class, August Wingendorf led C. A. Fehrenbach by nine marks in a maximum of 1200; and, in the Grammar Department, Frank Gast fell only eight short of John Masley's total.

The next Examinations will begin Monday, March 30.

### Rasket Rall.

Since Christmas, basket-ball has found great favor among the students. At all recreation hours, lovers of this lively exercise may be seen at serious practice in the gym.

There are three regular basket-ball teams in the College, viz.: the Commercials; the St. John's Hall Team; and the No. 10 Study Hall Team.

On January 26, the No. 10 S. H. Team and the St. John's Hall Five met, and the former won out by the score of 8 to 2.

Line-up: -

No. 10 S. H., 8	8Pos	St. J. H., 2.
	R. F	
Costello	L. F	Gaynor
Relihan		McGeehin
Joost	R. G	Rankin
Keating	L. G	Sackville

Goals, Costello; Relihan; Ryan 2; Sackville.

Referee, Mr. T. A. Wrenn. Halves, 15 minutes.

On January 28, the same teams met again, and again the St. J. H. team met defeat.

Score, No. 10 S. H., 14; St. J. H., 4.

Goals, Joost; Relihan; Ryan 2; Keating 3; Rankin.

Goals from fouls: Gaynor; Rankin.

Referee, McCambridge. Halves, 20 minutes.

On the afternoon of January 30, the Commercials resolved to try their luck against the No. 10 S. H. Team, but they followed the footsteps of the St. John's Hall boys, and went down in defeat by the score of 12 to 8.

Line-up: -

No. 10 S. H., 12	Pos	Commercials, 8.
Ryan	R. F	Fitzgerald
Costello		0
Relihan		•
Joost		
Keating		

Goals, Ryan 3; Relihan; Joost; Keating; Slater 2; Fitzgerald, Bishop. Referee, R. L. Hayes. Halves, 20 minutes.

On Wednesday, February 4, the boys from No. 10 again secured a victory over the Commercials, the final score being 6 to 3.

Score, No. 10 S. H., 6; Commercials 3.

Goals, Ryan 2; Neylon.

Goals from fouls, Joost 2; Fitzgerald.

Referee, Muha. Halves, 10 minutes.

### List of Passes, Distinctions and Honor Certificates,

AT THE

### SECOND TERM EXAMINATIONS,

HELD IN

### FEBRUARY, 1903.

To secure a Pass a Student must get 60 per cent.; to obtain a Distinction it is necessary to get 80 per cent.

Certificates are given to Students who have obtained 80 per cent. in two subjects, provided they pass, i. e., obtain 60 per cent., in the other subjects of their course.

Both oral and written examinations have been taken into account for the Passes and Distinctions of the following lists.

#### Grammar Class.

#### Division B.

Brunner, A.—P., Rel., B. Hist., Hist., Geog. D., Draw., Pen. CUMMINGS, C.-P., Eng., Draw., Pen. D, Rel., B. Hist., Hist, Geog. CRENNER, J. F.—P., Eng., Hist., Geog. D., Rel., B. Hist., Draw., Pen. DRAKE, R.-P., Rel., Geog., Hist., Eng., Arith. D., B. Hist., Draw., Pen. DRAKE, F.-P., Rel., Geog., Hist., Eng., Arith., Draw., Pen. D., B. Hist. Doris, G.—P., Rel., B. Hist, Pen. D., Draw. Houze, R. J.-P., Rel., Geog., Hist., Arith., Draw., Pen. D., B. Hist., Eng. LHOTA, J.—P., Arith., Draw., Pen. D., Rel., B. Hist., Eng. MALONEY, J.-P., B. Hist., Eng., Draw., Pen. More, G.-P., Rel., B. Hist., Geog., Hist., Draw., Pen. McCook, J.—P., Rel., Eng, Draw., Pen. PALMER, F.-P., Rel., Draw., Pen. PEYRONNEY, M.—P., Rel., Eng., Draw., Pen. Petgen, L.-P., Rel., B. Hist., Eng., Draw., Pen. ROMANOWSKI, J.—P., B. Hist., Eng. D., Draw., Pen SAUER, F.-P., Rel., Geog., Hist., Draw., Pen. Tomaczewski, J.—P., Draw., Pen. D., Rel., B. Hist., Arith. Walsh, J. P.—P., Geog., Hist., Arith. D., Rel., B. Hist., Eng., Draw., Pen. WAUGMAN, G. J.-P., Rel., B. Hist., Geog., Hist., Arith., Draw., Pen.

#### DIVISION A.

BURKE, J.-P., B. Hist., Hist., Geog., Eng., Draw., Pen. D., B. Hist., Draw., Pen. Daley, M.—P., Rel., Hist., Geog., Eng. GAST, F.-P., Rel., Arith. D., B. Hist., Hist., Geog., Eng., Draw., Pen. HARDING, C.—P., Rel., B. Hist., Hist., Geog., Eng., Arith., Draw., Pen. Houze, A.—P., B. Hist., Eng. D., Hist., Geog., Draw., Pen. HUBER, A.-P., B. Hist., Hist., Geog., Eng., Draw., Pen. Geier, M.—P., Hist., Geog., Draw., Pen. Kiefer, W.-P., B. Hist., Hist., Geog., Pen. D., Draw. Lally, M.—P., Rel., Eng., Arith., Draw., Pen. D., B. Hist., Hist., Geog. Masley, J.—P., Rel., Eng. D., B. Hist., Hist., Geog., Arith., Draw., Pen. McCarthy, T.—P., Hist., Geog., Eng. D., Rel., B. Hist., Draw., Pen. McCook, W.-P., Rel., B. Hist., Hist., Geog., Eng., Draw., Pen.

MILLER, H. C.—P., Hist., Geog., Eng., Ger.

O'BRIEN, C. V.—P., Rel., Draw., Pen.

SCHAEFER, H.—P., Rel., Eng., Draw.

SCHMITZ, P.—P., Hist., Geog., Eng.

SMYTH, F.—P., Rel., Hist., Geog., Eng., Draw., Pen.

SPAN, F.—P., Rel., Hist., Geog., Eng., Draw., Pen.

TURNBLACER, F.—P., Rel., B. Hist., Draw., Pen.

D., B. Hist., Hist., Geog., Arith., Pen.

D., B. Hist., Draw., Pen.

D., B. Hist., Draw., Pen.

D., B. Hist.

D., B. Hist., Draw., Pen.

D., B. Hist., Arith.

### Third Academic.

#### Division B.

BERAN, E.-P., Rel., Hist., Geog., Eng., Alg., Zo., Pen. D., Rel., Hist., Geog., Eng., Lat., Arith., Alg., Zo. DZMURA, A.—P., Pen. GALLAGHER, J. A.—P., Hist., Geog., Eng., Lat., Zo. D., Rel., Arith., Pen. Gosiewski, A.-P., Rel., Hist., Geog., Eng., Lat., Pol., Arith., Zo. HABROWSKI, J.-P., Hist., Geog., Eng., Lat., Pol., Arith. D., Rel., Alg., Zo., Pen. Kramer, A. N.—P., Rel., Hist., Geog., Eng., Lat., Zo. D., Pen. MANSMANN, R.—P., Rel., Hist., Geog., Eng., Zo. D., Arith., Pen. MUNHALL, H.-P., Lat., Alg., Pen. D., Rel., Hist., Geog., Eng., Arith., Zo. McCann, A. R.—P., Rel., Hist., Geog., Eng., Zo., Pen. McDermott, P. L.—P., Rel., Eng., Lat., Pen. D., Hist., Geog., Arith., Alg., Zo. McElhone, J. F.-P., Rel., Eng., Lat., Alg., Zo., Pen. D., Hist., Geog. McGary, E. S.-P., Rel., Hist., Geog., Eng., Lat., Arith., Alg., Zo., Pen. McGary, W. H.—P., Alg., Zo., Pen. D., Rel., Hist., Geog., Eng., Lat., Arith. McGladrigan, T. J.—P., Rel., Eng., Lat., Alg., Zo., Pen. D., Hist., Geog. Mcknight, E.-P., Rel., Lat., Arith., Alg., Zo., Pen. D., Hist., Geog., Eng. McGeehin, J. H.—P., Rel., Lat., Arith., Zo., Pen. D., Hist., Geog., Eng., Alg. McGovern, J. P.-Rel., Lat., Arith., Alg., Zo. D., Hist., Geog., Pen. D., Rel., Hist., Geog., Arith., Zo., Alg. NOONAN, T.-P., Eng , Lat., Pen. PATTERSON, L. K.-P., Pen. D., Rel., Hist., Geog, Eng., Lat., Arith., Alg., Zo. Poczwardowski, J.—P., Rel., Hist., Geog., Eng., Lat., Zo., Pen. D., Pol., Alg. Puhl, C.—P., Rel., Eng., Lat., Arith., Zo. D., Hist., Geog., Alg., Pen. REGAN, T.-P., Rel., Hist., Geog., Eng., Arith., Zo., Pen. SCHNEIDER, A. A.-P., Rel., Hist., Geog., Eng., Arith., Alg., Zo., Pen. SHAW, J. D.-P., Rel., Hist., Geog., Eng., Arith., Alg., Zo. D., Pen. STOLZ, P. J.—P., Eng., Lat. D., Rel., Hist, Geog., Arith., Alg., Zo., Pen. SWINDELL, H. J.-P., Rel., Hist., Geog., Eng., Lat., Arith., Zo., Pen. UNGERMAN, F.-P., Rel., Eng., Lat., Arith., Alg., Zo., Pen. D., Hist., Geog. D., Alg., Zo., Pen. VISLET, V.—P., Rel., Hist., Geog., Eng., Fr. WACKERMAN, F.-P., Rel., Hist., Geog., Eng., Lat., Fr., Pen.

#### Division A.

ANGERT, W. J.—P., Hist., Geog., Eng., Pen.

BUERKLE, J.—P., D., Rel., Hist., Geog., Eng., Lat., Ger., Arith., Alg., Bot., Pen.

BULLION, G.—P., Rel., Eng., Lat., Arith., Bot. D., Hist., Geog., Alg., Pen.

BURLAGA, F.—P., Rel., Hist., Geog., Eng., Lat., Pol., Arith., Alg. D., Fr., Bot., Pen.

CAIN, J.—P., Eng., Lat., Pen. D., Rel., Hist., Geog., Arith., Alg., Bot.

CARROLL, F.—P., Lat., Arith., Alg., Pen. D., Rel., Hist., Geog., Eng., Bot.

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D., Rel., Hist., Geog., Eng., Lat., Gr., Geom., Alg. Bot.

D., Rel., Hist., Geog., Eng., Lat., Gr., Geom., Alg. Bot.

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D., Rel., Hist., Geog., Lat., Gr., Fr., Arith., Geom., Alg., Bot.

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MURPHY, D.—P., Lat., Gr., Fr.

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N. B.—The names of the students who were absent from the examinations, or who failed to pass, are not given in the above list.



### Entertainments.

February 4.—Overture, Orchestra; Song, Sing Again That Sweet Refrain, C. V. O'Brien; Chorus, Sunday Afternoon, Messrs. Connolly, Coyle, Kuhn, and Morales; Song, Grandmother's Chair, Roger Houze and Juniors; Chorus, Boarders' Life, Composed and Sung by M. J. Relihan accompanied by Seniors; Finale, Mr. Dooley, Orchestra.

February 8.—Overture, Jolly Pickaninnies (Howard), Orchestra; Recitation, The Sermon, R. A. Conway; Recitation, Antony's Address, J. A. Whalen; Chorus, Sweet Home of the Angels, with orchestra accompaniment; Recitation, A Trip to New York, H. H. Malone; Debate, Resolved, That department stores are more injurious than beneficial to the country; Chairman, Mr. G. Barlock; Affirmative, Messrs. Szumierski and McLaughlin; Negative, Messrs. Dekowski and McKavney; Finale, Just Kiss Yourself Good-bye, Orchestra.

February 15.—Medley March, I'm Unlucky, Orchestra; Song, You'll Wish Me Back Some Day, Seniors; Recitation, Onward Go, F. Turnblacer; Piano Solo, F. Gast; Recitation, Two Frogs, R. Drake; Song, Bashful Betsy Brown, Seniors; Cornet Solo, I'm Called Away, Charles Harding; Waltz, On Upper Broadway After Dark, Orchestra; Song, Old Oaken Bucket, Juniors; Finale, Dixie Land, Orchestra.

February 22.—Overture, Orchestra; Recitation, The Dying Chieftain, F. P. Marron; Song, Anchored, Seniors; Recitation, Fall of D'Assas, R. T. Ennis; Debate, Resolved, That the reading of newspapers furthers the education of the College student; Chairman, Mr. P. A. Costello; Affirmative, Messrs. Gaynor and Relihan; Negative, Messrs. Pietryzcki and Nelson; Finale, Troubles (Levi), Orchestra.

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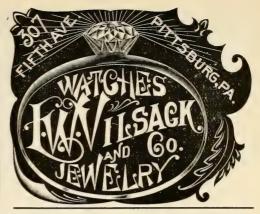
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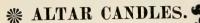
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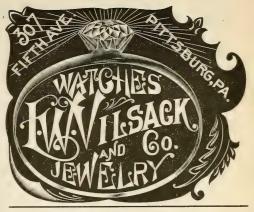
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### Pittsburg College Bulletin.

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No. 7.

### April Winds.

'Mong the gaunt tree-tops tall, Through the deep valleys all, Raising dead winter's pall,

Wild winds are rushing;
Hast'ning the sluggish flow
Of rivers moving slow,
Spreading a brighter glow
With new life blushing.

Swift from a southern chime, Where happy summer time E'er reigneth in its prime,

Tidings they carry—
Bringing the welcome rain
That robes in green again
Mountain and stretching plain,
Valley, and prairie.

Soon are the leafy trees Stirred by the freshening breeze, Soon do birds' melodies

Trill from green bowers.

Roused from long wintry sleep,
Forth from their hiding deep,
Frail, fair, and fragrant peep
Numberless flowers.

Glad the awakening
That with the dawn of spring
Wild winds of April bring,
To us recalling
How Christ, the Crucified,
Uprose at Easter-tide
And opened heaven wide
Unto the falling.

JOHN F. MALLOY, '04.



### Leo XIII. and the Life of the Church.

I.

HE DEFENDS IT AGAINST THE ATTACKS OF ITS FOES.

"From the highest summit of the apostolic office, the Roman Pontiffs never ceased to watch, as from a mountain-top, in order that they might perceive what would be most conducive to the prosperity, dignity, and stability, of all the Churches." Thus wrote Leo some months after his elevation to the throne of St. Peter on the occasion of the reestablishment of the Scotch heirarchy. How eminently true are these words in his case, the twenty-five years of his active pontificate have amply shown. fought the good fight, he has not failed to warn and censure, to encourage and instruct, to inaugurate and lead every movement for the betterment of society, and the extention of the beneficent influence of the Church. When, therefore, in his Encyclical on Christ the Redeemer, after describing the work of the Church as that of maintaining and propagating the reign of the Son of God, and of procuring the salvation of men by making them participants of the divine benefits, he declares that it seems to him that he has ever devoted himself with all his strength to this most difficult task, he only repeats what good men have frequently said concerning him. And had not humility prevented him, he might have added the complement of their verdict and declared that, with God's help, he has done his work nobly and well.

It were an occupation of interest and love to examine the work of this great Pontiff in more detail—to study, for instance, how clearly and unerringly he points out and censures the evils with which the human race, itself the sole author of its woes, is everywhere oppressed; or to investigate the causes of these evils, which are due "principally to the rejection of the august authority of the Church, which presides over the human race in the name of God, and is the safeguard of all legitimate authority." It was especially pleasant to see how Leo has succeeded beyond all human expectations in realizing the desire he expressed to his Secretary in the very first days of his pontificate, "of carrying the beneficent action of the Church and the Papacy into the heart of the society of the present day." However, passing over manifold other features of his work, let us for a moment fix our attention on what he has done for the life of the body of the Church—for those who acknowledge him as their teacher and father.

The healthy development of man's physical life, especially if it is to take place in uncongenial surroundings, demands, as an indispensable condition, protection from whatever might tend to stunt it or retard its growth. But this protection alone will not suffice. The natural dispositions of the individual to contract diseases must also be striven against. And should any ailment make itself felt, it must be quickly and efficaciously remedied.

Nor will even this prove sufficient. The healthy development of life supposes, above all, the assimilation of strength-giving food, the wellproportioned exercise of the different parts of the body, the reasonable use of the means nature demands and delights in. Now, what holds true of man's physical life, mutatis mutandis, may also be applied to his intellectual growth. And in both these respects the individual is a perfect type of the State, between which and the Church there exists the closest analogy. Hence, the Church also demands protection from without and healing and strengthening from within. Christ, the Good Shepherd, taught His vicegerent on earth this triple duty when He declared, "beware of false prophets . . . be ye prudent as serpents . . . in Me the prince of this world hath not anything; every branch in me that beareth not fruit, my Father will take away: and every one that beareth fruit, He will purge it, that it may bring forth more fruit;—I am the truth and the life . . . without Me, you can do nothing." The Church, then, must be protected from without. Let us see how Leo has obeyed the Master's bidding in this respect.

Modern society, that prodigal child which strayed far from its Father's home, is full of dangers for the Immaculate Spouse of Christ. New and alluring theories, theories that please the passions of the multitude, are the products of every day. On all sides arise self-constituted teachers who pretend to have been invested with a mission to mankind. They answer the description of the Gospel—they come in the clothing of sheep, but inwardly they are ravening wolves. It is against such theories and teachers that the faithful of Christ must be warned, lest, lending a willing ear to such pernicious doctrines, they too may stray from the path of virtue and truth. Already during the first year of his reign, and in his second Encyclical, whilst deploring the evils that menace society, he thus exposes the designs of these wicked men: "You understand, venerable brethern, that we allude to that sect of men who call themselves by various and almost barbarous titles-Socialists, Communists, and Nihilists—and who, scattered all over the world, closely bound together in an unholy league, are no longer satisfied with lurking in secret, but boldly come forth into the light, with the determination to upturn the foundation of society. It is surely these men that are signified by the words of Holy Writ, "who defile the flesh and despise authority and blaspheme majesty." They will not leave anything intact that has been wisely decreed by divine and human laws for the security and honor of life. They refuse obedience to the higher powers; they preach the perfect equality of all men in everything that concerns their rights and duties. They dishonor the natural union of man and woman . . . and endeavor to relax or even to break asunder that bond which chiefly cements domestic society. . . . They assail the right of property sanctioned by the natural law . . . They aim at making a common spoil of whatever has been legitimately acquired by inheritance, by skill, industry, or economy." And then he goes on to

confute their doctrines. "Although the Socialists pervert the Gospel to deceive the unwary, and wrest it to their own sense, yet, in truth, there cannot be two things more at variance with one another than their depraved ideas and the beautiful teachings of Christ. . . . They never cease proclaiming that all men are equal in all things, and bence kings have no right to command them, nor laws any power to bind, unless made by themselves and according to their own inclinations. But, on the other hand, the Gospel teaches that all men are indeed equal, inasmuch as all have the same nature and all are called to the sublime dignity of children of God. . . . But an inequality of rights and powers emanates from the author of nature. . . . To subjects, the Church constantly repeats the apostolic precept: "There is no power but from God . . . therefore, he who resisteth the power, resisteth the ordinance of God." . . . But that princes may use the power vested in them "unto edification and not unto destruction," the Church appropriately warns them that they too are responsible to the Supreme Judge. Similarly he lays low the Socialists' theory of the ownership and the distribution of property. And then he calls upon pastors to labor with all the energy of their souls to impress the Catholic doctrine deeply on the minds of all.

Nor did the Holy Father rest satisfied with this initial warning. The magnitude of the danger has drawn from him almost yearly denunciations, at one time forcing him to expose anew the secret plots of these anti-Christian sects, at another to subject them to the ban of the Church. In all these endeavors, his one great aim has been to save the faithful from their pernicious influence.

Not less explicit and prompt was the great pontiff's warning against those who would call in question the sanctity of the marriage-bond. With wonderful clearness he shows that marriage is of divine institution, elevated by Christ to the dignity of a sacrament, and that to the Church alone it belongs to celebrate it, for it is impossible to separate the contract from the sacrament. Nor does he fail to discourage mixed marriages, that potent instrument of innumerable apostasies. He calls upon all pastors of souls to warn their flock against theories contrary to the teachings of the Church in this matter, and to instruct them in the only true doctrine concerning this sacrament.

We must not fail to allude to the warning the Holy Father has sounded in his famous Encyclical on "Human Liberty," against the insidious tenets of Liberalism. Having reprobated the grosser forms of this theory, he particularly dwells on that error so wide-spread now-a days of deeming all religions equally good. Since—he writes in substance—religion is the chief duty of man, and the first of all the virtues, that religion only must be professed which God has ordained. This holds true for states no less than for individuals. They too have their duties towards God, duties which should be rendered in a way acceptable to Him. He then dwells on the advantages that must result from the profession of the true religion, and condemns in

the strongest terms the liberty of speech and teaching. For no one has the right to spread falsehood; on the contrary, it is incumbent on all to protect the people from the captious doctrines of false teachers, lest, by the triumph of error, true liberty may sustain a loss. Finally, distinguishing between natural truth, the common patrimony of the human race, and supernatural truth, which God has revealed to us, he declares that, just as it is impossible for natural truth to contradict supernatural, so, too, it is equally impossible that the Church should be opposed to the progress of true science; nor are the provisions she has made for the preservation of faith in any way a hindrance to legitimate human liberty. From this it follows that the so-called "Liberty of Conscience" and other similarly absurd theories are equally to be reprobated. Yet, as the complete enforcing of this doctrine, though most desirable, is not always practicable, it is advisable, in order to avoid greater evils, to tolerate certain existing conditions otherwise worthy of reprobation. But this condition of affairs strongly argues the great imperfection of civil society.

Such is, briefly, Leo's doctrine on Liberalism. The one true religion then is alone to be supported; faith in no way puts a check on liberty rightly understood. Away then with all minimising of the received teachings and opinions of the Church. If toleration must needs be admitted, the Church alone is to judge of its nature and extent.

Here then we have, in brief, some of the chief errors that are undermining modern society. And we have seen how the Holy Father has spared no pains to expose and refute them, and thus protect the Church against them. Beware, says he, of that license which is proposed to you under the guise of liberty; of that equality which has for end the destruction of society; beware, above all, of lending a willing ear to those who would, under the pretext of heaping benefits on the individual and the state, lay a sacrilegious hand on the sacred bond of marriage, for with its loosening would disappear the secret of peace and morality.

Leo, then, has heeded the Master's warning, who bade him "beware of false prophets." And from the venerable citadel where he remains imprisoned, he has spoken, spoken often and clearly; and the voice of this captive king has made itself heard over the brawlings of the minions of Satan, resounding in every clime and finding its way into the minds and hearts of the lowliest of his flock. "Be ye prudent as serpents," added the Master, and again his aged servant understood the counsel. Prudence has guided his every step. Kings have hearkened to it and made peace; republics consulted it and departed taught and amazed. To complete his instruction, the Master declared: "in Me the prince of this world hath not anything." And this time also the faithful steward perceived his Master's meaning. Like Her Spouse, the divinely-nurtured bride must have nothing in common with the prince of this world; she, too, must hate his doctrines, be a stranger to his

spirit, and despise his blandishments. It is in these paths that Leo has kept her and guided her. The sole uncompromising champion of truth, like the Rock of Ages, immovably he has stood; the waves of error, mighty and threatening, have, one by one, spent themselves in the vain attempt to shake him whom God has rendered firm; one by one, too, they have receded, but he remains the calm, majestic leader of his Master's chosen ranks!

[ To be Continued. ]



### Letter from a Missionary.

We are pleased to present to the readers of the Bulletin the second of a series of letters from the Rev. P. A. McDermott, C. S. Sp., written in his distant mission of Southern Nigeria, West Africa.

I am writing this letter to you at a little native village called Assomeri, distant from our central house of Onitsha about twelve hours by canoe. I came down here with the Government Inspector of Schools, and intend to come every month, as there is a wee little Church here dedicated to Saint Patrick, with a fine little body of Christians who are very edifying though they are very uncouth. I am now writing on an old table placed under the shade of an immense big palm tree on one side, and a cotton tree, at least one hundred and fifty feet high, on the other side. There are a dozen young savages, school children and catechumens, playing about or sitting around the big pots and skillets under a tree in the open air.

The village of Assomeri is about two miles long, just on the borders of the Niger River. It is composed of one or two straggling streets, or lines of huts, on either side of a path about a yard in width, just like a cow path at home. Back of these rows of huts is what is called the Bush, the impenetrable forest, in which there are all sorts of wild animals, and through which it is difficult even for the natives themselves to penetrate, except at certain places where there are narrow paths surrounded by high grass, twenty feet tall, and thick shrubs through which the light of the sun can scarcely pierce.

The blacks here are a fine looking people - some of them are good looking specimens of humanity. The women do nearly all the work, carrying water and all sorts of things on their heads. Here nobody ever carries anything in his hand; even a big bottle of gin is placed on the head just as well as a hatchet or a big barrel of oil or palm-wine. A good many of the women are fine, stalwart, strapping viragos, with a stride like a soldier's. They are very quiet here and at all our missions, though very wild in some of the neighboring villages of the interior, a few miles from here. They are cannibals, and the soldiers of the Government, all black except the officers, to the number of three hundred, are now engaged in raiding and destroying

several of these towns in punishment of their savage and cannibal actions against the laws laid down for them in this Protectorate.

You would be surprised to see how bright and intelligent our children are. Here in this place alone we have a mixed school of seventy children ranging in age from five to eighteen years. You would laugh at first sight of them, many preferring to squat on the mud floor instead of sitting on a comfortable bamboo seat. When, in chorus, they shout "m-a-t" or "c-a-n" or "c-a-t," they do so with a kind of proud, triumphal, but savage, flourish that you could hear a mile away. But some of them, only the boys, however, are away up in interest and ratio and compound proportion, and, at the examination, could give the examining inspector a perfect definition of all the parts of speech. Each one also had a piece of poetry by heart, and it was highly interesting for me to hear some of those young savages recite "The Battle of Waterloo" or "The Burial of Sir John Moore," At Onitsha, our central house, there are about one hundred and fifty boys in our school. besides sixty girls; forty of the boys board with us, and twenty of the girls with the sisters. Then, at another village up the Anambara River, where I went the other day with the inspector to examine the schools, we have about sixty children. When I say children, I mean to include big boys of twenty-four years, who are only too glad to come and learn the alphabet. In the town proper of Onitsha, we have two schools, each one containing about sixty boys.

You heard me speak awhile ago about Onitsha Wharf and Onitsha town proper. Well, there is a great difference between them. Onitsha Wharf, where we have our principal house and property, is situated on the bank of the river, and it is inhabited mostly by former slaves and some trading Mohammedans; while the Native Town of Onitsha, where there is a king, a good, practical Catholic, is about three or four miles in the interior, inhabited almost solely by pagans, all of one tribe. The town is subdivided into about ten districts, each one of which is presided over by a chief, all being subject to the king, and all, even the king himself, are obliged to follow the laws laid down by the Native Council of Chiefs, under the sanction of the District Commissioner of the British Government. In the pagan, or native, town there are about twelve thousand people, and not a single white man, woman or child, except the Catholic priest. We have a house there where one of the fathers resides almost all the time. Just now it is Father Shanahan, formerly of Rockwell College, who dwells there. He has a few boys, as catechists, to help him. But he has no fear, for every one has the greatest respect for the priest. All call him father.

You would laugh if you were to see me going through the pagan town, The narrow winding streets are nothing more than paths two yards wide, through which the waters rush during the rainy season; these streets are every now and then blocked with little pagan temples built up with bamboos, inside which you can see their Ju-jus, or pagan idols, in every shape, and before which you are liable to see anything laid out as an offering—sometimes a goat or pigeon or a chicken, or even money in the shape of shells. You would laugh, I say, if you were to see me followed by a crowd of native children, running behind, clapping their hands, and shouting at any time of day or night, "Mo'ning Father"—"Mony-o-na-na" (welcome). All the English they know is (good) "mo'ning." Yet a good many of them will keep up crying out "Dash me, Fader," "Dash me," or "Chissmass" (Christmas), which means for them, "Give me some kind of a present." Some of the more enlightened of them, however, will have added enough of English to their stock of pressing demands to cry out "Fader, give me shop" (something to eat), "Hunger catch me," or "I no hab good belly."

Alas! we run across a good deal of misery in these native and pagan towns, and here it is where our missionaries get in their good work. No sooner is an old woman poor, sick, friendless, or helpless, than she is thrown out, especially if she be a leper, and here they are numerous. We pick them up, instruct them, nurse them and baptize them. So, too, with the little children, whom they kill in large numbers. All twins, as soon as born, are strangled. But we try to get hold of them and save them, by bribing the midwife or the unfortunate mother. That accounts for our having three or four houses on our own property, where we attend to these poor lepers and these unfortunate children. Almost every day we baptize some of these dying children, and send them to Heaven.

We are beautifully situated at Onitsha. Just now it would delight your eyes to see the great river in front of me, with palm trees over my head for a shade, while I am writing you these few lines. Along side of me, to the right, is the farm yard with its duck pond, and big, fat ducks splashing therein contentedly, and hens innumerable with their little chicks just hatched, gathering around them, and an immense big flock of tame pigeons flying about, and making a whirlwind of a noise, especially when the dreaded eagle flies overhead ready to swoop down on them. I have already shot about a dozen eagles, hawks, and other birds of prey.

There is a little animal that is very abundant here, and which, although at first sight it would make you afraid, is not only harmless but most useful, the lizard. You meet it everywhere. It runs around your bed at night, all along the walls over your head—and actually under your feet while you sit outside, but it never does you the least harm. It is always in pursuit of the noxious mosquito and sand fly, which are both more dangerous than the alligators and crocodiles. After a while you get used to it, and you do not mind it in the least. There is a wild bird of prey that never hesitates to come close up to our house, and has no fear of any man—the big vulture, which is here protected by Government under penalty of a fine of £100, because it is considered as the most useful scavenger of the country.

I spoke a moment ago about the mosquitoes and sand flies; these are the little pests that make life so disagreeable hereabouts, especially in Assomeri, where they are so numerous, the land being so flat and swampy that it is impossible for the fathers to live there habitually. This is a great pity, as the inhabitants begged the fathers to come and teach them the Gospel. Wouldn't it be nice of some modern saint to drive away this pest as St. Patrick drove away the snakes from Ireland!

This reminds me that I have not yet spoken to you about the snakes or serpents, which are very numerous here; we do not mind them very much, although they surround us at almost every step. Twice Father Bubendorf was bitten in the eyes by big poisonous serpents that sprang at him as he passed along a path through the forest. The other morning when Brother Othraine was going to sit on his chair, he found a huge snake curled upon it very comfortably, and not at all pleased to be disturbed. About fifty miles from us there are elephants and buffaloes; even leopards were in our immediate neighborhood until lately.

I cannot conclude without making a warm appeal to all my old friends, especially among the children, to help us to redeem the multitude of help-less and abandoned little ones that are daily sacrificed in the towns and villages around us. Here is a plan I would suggest. If a charitable person desires to redeem a child, he can do so by contributing about fifteen dollars: with that sum we can purchase a child that would otherwise be thrown away. We baptize it. Either it dies soon after and goes to Heaven to pray for its benefactors,—or it grows up in our orphan asylum to add to our Christian community later on. We give it the name of the benefactor, or whatever name the benefactor is pleased to designate.

I must now conclude by asking all to pray for us—for our health to be spared—for our zeal to be kept ever fresh and lively—for the grace of God to be ever abundant in us and for the poor souls. And remember that, by aiding us in thus evangelizing the most abandoned souls on this earth—you are sharing in the divine mission of Christ Himself, Who gave to the disciples of John the Baptist, as his distinctive sign of his being the Messiah, the fact that "The poor have the Gospel preached to them."



### The Seven Edwards.

The pages of history have ever been regarded as a popular and efficacious medium for inculcating the great truths of morality. The records of acts of generosity, of courage, or of any other virtue, inspire us with an admiration for the author and a desire to imitate him. By an acquaintance with the illustrious characters that have gone before us, we prepare ourselves for the parts we are to sustain; and by recurring frequently and fondly to the stories of men distinguished on the battlefield, in the council-chamber, or in God's church, we cannot fail to form noble ideals for our imitation, and lofty principles for our guidance. A knowledge of history not only strengthens our disposition to virtue, but also quickens our discernment, and supplies us with that cautious wisdom which, too often, is purchased at the price of many years' painful experience. In the leisure and retirement of their libraries, historians have remarked with accuracy every disguise which the ambitions and designing usually adopt; they unveil the secret motives of human actions, and expose their real sources. Of every passion they demonstrate the effects; of every vice they disclose the tortuous paths; they trace it through all the complicated schemes it can invent, and, stripping it of its tinseled trappings and tawdry trinkets, excite a loathing for its manifestations and abhorrence of its suggestions. Engrossed with our every-day employments, we have not the time to discriminate, nor the coolness to examine, the characters that surround us; but, profiting of the knowledge of ages past, we can unerringly perceive the trend of current events, and pierce the thin disguises of hypocrisy and villainy.

Next to the history of our own country, none has so many or so attractive charms as the story of the English race, with which we are assimilated in origin, in language, and in most of our cherished institutions. Some months ago, our daily papers printed columns of English news during King Edward's illness and the national festivities that graced his subsequent coronation. It may not be uninteresting to recall briefly the chief events recorded in the reigns of the six monarchs who bore the same name.

Edward I. was born in 1239, and ruled from 1272 to 1307. He was the last English monarch who ever embarked on a crusade. When his father, Henry III., died, Edward was in the Holy Land, where he earned for him self the reputation of being a very brave and daring Knight. He maintained this reputation throughout his whole reign, especially in the wars he waged against the Welsh, the Scotch, and the French. In the year 1284, a grea number of the Welsh chiefs assembled to offer their homage to King Ed ward. They asked for a prince of their own nation—one knowing neither French nor Saxon, languages difficult for a Celtic ear to understand. The king then presented to them his infant son, declaring at the same time tha he had been born in Wales, and knew neither French nor English, and was therefore the very prince they had asked for. Edward not only amended the laws of the kingdom, but he also had them rigorously enforced, and thus gained the title of the "English Justinian." His reign of thirty-five years was in many respects wise and just, and a most important one to the English nation, which, during his long reign advanced very much in civilization prosperity and freedom.

The next king, Edward II., was the son of Edward I., and ruled from 1307 to 1327. He was charged by his father to carry war into Scotland; but

he had neither his father's hatred for the Scots, nor his great courage, and soon returned to London, where he gave himself up to a life of ease and pleasure. In the year 1314, Edward invaded Scotland with 100,000 men. He was opposed by Robert Bruce with less than 30,000 followers. The two armies met at Bannockburn. The English were completely routed, and, by this victory, Bruce secured the independence of his country. In all, Edward II. was a very wretched king; he quarreled with everybody he should have cherished; he lavished wealth and honors on unworthy favorites, and carried this favoritism so far that even his queen and many of his nobles made war on him, with the result that he was finally deposed. He was murdered in Berkeley Castle in the year 1327, when he was forty-three years old, having reigned inefficiently for twenty years.

The next of the Edwards was Edward III., who ruled England from 1327 to 1377. He was the son of the former unfortunate king, and is, perhaps, best known in history as the father of the famous "Black Prince," who won the great battles of Crecy and Poitiers. Edward III. was only fifteen years of age when he began to rule. However, he possessed grit and pluck, and soon after his coronation, having renewed the war with Scotland, he succeeded in subduing part of the country. During his reign, the so-called Hundred Years' War began between England and France, on account of a dispute about the French crown. Edward claimed the crown in right of his mother. However, Philip of Valois was proclaimed King of France, under the name of Philip VI. Edward was not satisfied with this decision, and determined to insist upon his rights, so that war commenced in the year 1338. At first the English were everywhere victorious, and Philip was defeated in many battles. But Edward was unable to retain his advantage, and, during the reign of Charles V., France retrieved her losses. War was finally concluded by the Peace of Bretigny. During Edward's reign, many legislative improvements were effected, and during no other reign was more done to advance the constitutional liberty of the nation, and to limit the independent Edward died in the year 1377, and ended in gloom a action of the crown. reign begun in prosperity; for his troops were driven from the Continent, and his beloved son, the Black Prince, was snatched away by a premature death.

The fourth Edward was born almost one hundred years later, and ascended the throne as a result of the famous War of the Roses. He was Edward IV., Earl of March, son of the Duke of York, the champion of the White Rose. Edward IV. succeeded Henry VI., and was crowned king on February 17, 1465. Many attempts were made by the adherents of the Red Rose to dethrone Edward, but all were unsuccessful. Warwick, the Kingmaker, as he was aptly called, had raised Edward to the throne, but he afterwards reinstated Henry VI. On the death of both Warwick and Henry, Edward, who, although vain, sensual, and cruel, was very popular with the people, remained in undisputed possession of the throne. Edward IV. did little or nothing to benefit either the people or the nobles. His reign of

eighteen years was one of wars, bloodshed, and murders, and, towards the end of his reign, he was disliked and despised by all. He died in the year 1483, leaving two sons, Edward, Duke of York, and Richard.

Edward, Duke of York, a lad of only thirteen years, mounted the throne in the year 1483, under the name of Edward V. He was never crowned, and most of the few weeks he held his title was spent in prison. His uncle, the Duke of Gloucester, had himself approinted "Protector of the State." He soon found a pretense for imprisoning Edward and his younger brother, Richard, in the Tower, where, in the same year, 1483, both were found smothered in bed, having been murdered at the command of their uncle.

Edward VI. was also a boy-king, and was the son and successor of Henry VIII. He reigned under a protectorate for six years, from 1547 to 1553. The so-called religious reform, begun by Henry VIII., was continued during this reign. Monasteries and abbeys were desecrated and taken from their rightful owners, to be bestowed on unworthy and ambitious favorites. During the reign of Edward VI., in the year 1549, the first Book of Common Prayer, taken largely from the Catholic prayer book, was published. His reign was of little importance, but he founded Christ's Hospital, generally known as the Blue-Coat School, and renewed the hospitals of St. Thomas and St. Bartholomew in London. Thus "he was the founder," says Burnet, "of those houses which, by many great additions since that time. have risen to be amongst the noblest of Europe." During his reign, the debt of the country was increasing at a rapid rate, and revolts were of daily occurrence. Crimes of all kinds, caused by the excessive poverty of the common people, increased with frightful rapidity. His reign gave no promise of being better than any of his predecessors' when death took him away. died on the seventh of July, 1553, at the age of fifteen, having ruled six years.

The present king has come to the throne at the ripe age of sixty years. He has ever been prominent in benevolent undertakings; he contributed largely by his personal influence in bringing the Boer War to an early termination; and we are much mistaken if the Irish problem, which has perplexed and disgraced the English people for centuries, will not find a satisfactory solution during his reign.

RALPH L. HAYES, '05.



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VOL. IX.

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### ...EDITORIAL...

### The Papal Jubilee.

We know of a power intangible, beneficent and all-pervading like the sun, but whose claims and action are spiritual, wide as the earth and as durable, based on a Rock deep-set even to the gates of hell—and they shall not prevail against it, but be thereby closed to its faithful ones, - reaching to the very gates of Heaven and throwing them open to all whom it saves from regions infernal, whose followers are more numerous and yet more loyal, more universal and yet more compact, more ancient of lineage yet more buoyant with youthful hope than those of any other beneath the stars. That power is from Jesus, Savior of the world.

We know the words of Jesus Christ: "On this Rock, I will build my Church;"-"As the Father hath sent Me, I also send you;"-"He that heareth you, heareth Me;"-"Teach all nations;"-"And behold, I am with you all days even to the consummation of the world." And behold, the Church is there, the Rock is there,—and Christ is there: Peter died, as Jesus did, Linus, Cletus, Clement died; over 250 Vicars of Christ have sat in the Chair of Peter, but the Spirit of Jesus lives and reigns—and Leo. XIII. celebrates his 25th anniversary.

We know Leo. Frail is he, yet incessantly active, lofty and spiritual; bereft of temporalities, yet on the one hand his serenity and dignity rather enhance the loss, while on the other he yields not his claim to justice; immovable, yet conciliating; straightforward, yet diplomatic; most ecclesiastical, yet our ablest authority on social difficulties; given to a multiplicity of administrative details and ceremonies, yet pouring forth a stream of learned and timely encyclicals; linked to the past essentially, plainly abreast of the present, peering and pointing knowingly into ages yet unborn.

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### The Indian Missions.

The Bureau of Catholic Indian Missions has, in about a year past, accumulated some \$30,000 for its work by special collection and aided chiefly by the Archbishop of Philadelphia and the Bishop of Cleveland. direct instrument of the special collection is the Preservation Society. It has been lately organized to keep the Faith among Indian children and should be rapidly advanced: it has done good work, but the \$30,000 is not onefourth of the current expense for the schools. Catholics should become members in great numbers, as else the cause of the Indian is hopeless. olicity alone has succeeded with him. He thrives in Texas and Mexico and in the Catholic portions of South America. Diaz, President of Mexico, is a The Puritans thought "the only good Indian a dead full-blooded Indian. one." A few noble spirits among them thought otherwise, but in an article on the late Mr. Dawes, generally ranked as one of them, we read in last months Review of Reviews: "Prior to 1877, the Government's expenditures for Indians were due to the activity of the army in putting down outbreaks. In 1877, the first appropriation, -\$20,000, -of a different sort was made, and, supplemented by gifts from private citizens, went to support the first of the government schools." The appropriation of 1902 to make fit citizens of the Indians was \$9,747,471. As most of them are Catholics and, as they flourish in Catholicity, it could scarcely be unwise from a statesmanlike view of the Indian or the Catholic to direct a generous part of the appropriations into the most natural channel. The country does not owe the Indian less protection when he prefers Catholic to Agnostic education. But, unless something of the kind be done, let us still make sacrifices for the Catholic Indian.

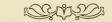
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### Greater Pittsburg.

Statesmen may be considered such chiefly in their ability to read the signs of the times. Can be who would stand in the way of a Greater Pittsburg be highly ranked for this quality? The Greater City is a modern idea

not based on a love for fads but in consonance with the demands of progress. There is no use withstanding an idea thoroughly popular, necessarily in the ascendant and based on the nature of things. Whereas on the one hand modern populations rush to the cities, on the other agriculture is admittedly the mainstay of a nation by the association of sturdy manhood and the production of the necessaries of life. Apparently, the statesmanlike way to conciliate these two facts in practice is to enable the farming population of our suburbs to practically belong to our cities: this would increase and cheapen the means of communication for such as desire the peace of country life without being out of touch with city life and its culture.

Furthermore, such action is not merely an honor to the most prominent cities, but of evident utility. For this reason too not only does Pittsburg desire it, but so should the Nation. The cogency of this argument does not rest so much on the truth that it is well to strengthen any and every city of the Nation, but in that other truth that Pittsburg is the "Workshop of the World." We hope to see our Nation able to compete with any other under But industry and commerce are now the fields of competition for Let then every means be taken to encourage the City growth and strength. which shows such preeminent enterprise. We challenge industrial competition, -especially in steel, which recalls one of the greatest industrial prodigies, the Steel Combine. The railroad centres of our County planned an expenditure which with the work of two years past and the two ensuing reaches \$187,000,000: we may be sure the rail and steel magnates know where to center operations. But in steps the Chamber of Commerce and draws up a letter to the Governor recommending the Greater City. Larkin, Hayes, the Press, the people wish it. Will Allegheny oppose on account of a slight rise in taxes? Will she not hearken to the majority voice of the County? she not acquiesce for the grandeur of Pittsburg which will then be her own? Will she deny that she owes much of life and progressiveness to Pittsburg? Let us declare the bridges free and have one grand City.



### Bishop Canevin's Visit.

On Thursday, March 12, the Right Rev. J. F. Regis Canevin, lately consecrated Coadjutor Bishop of Pittsburg, favored us with a visit. He was received in the college hall, which was artistically decorated with streamers and flags. A varied programme was rendered, and we are pleased to say that all the participants acquitted themselves most satisfactorily.

On the entrance of the Right Rev. Bishop, accompanied by the Very Rev. President and faculty, the students arose and gave him a hearty welcome. Thomas F. Coakley, '03, in a concise and happy speech, thanked his Lordship for conferring such a great favor on the faculty and students by his

presence. "Your visit amongst us to-day," said Mr. Coakley, "evidently demonstrates the high esteem in which you hold our *Alma Mater*, and the paternal solicitude which you have always had for the grand and noble work of Christian education." He thanked the Bishop for the honor conferred on the institution, and promised, in behalf of the students, to prove on all occasions deserving of his cordial and encouraging regard.

When Bishop Canevin rose to reply, he received a tremendous ovation. He delivered a very appropriate and instructive discourse, during the course of which the students repeatedly applauded. In his address, his Lordship said that a man never makes a speech in his own home, although a woman may be excused for doing so. The College he likened to his own home. because he had known it so long, and especially because it is within the limits of the Cathedral parish. He then expressed the great pleasure and satisfaction which he felt in visiting the college. Referring to his school-boy days, he vividly depicted his own feelings at the arrival of a Bishop or some distinguished guest. He said that on one occasion, during his college course, he was animated with new courage by a few sentences spoken by a visitor to the seminary. "His words," said Bishop Canevin, "filled me with new hope: hence I believe that on this occasion my expressions should be few but hope-inspiring." Continuing, he said that this visit to the college after his episcopal consecration showed the great concern which he has for our advancement. "It shows," said the Bishop, "how highly I appreciate the heroic and noble work in which the Holy Ghost fathers are engaged. You are here to acquire knowledge and the love of God. You have here within your reach, truth and Christian virtue. You receive daily from the good fathers lessons of knowledge, and are inspired with the love of virtue. I hope you will endeavor to cooperate with their untiring zeal for your welfare: if you do, you will be blessed, and success will crown your efforts in accomplishing your aim. I hope that a great number of the boys will become priests, for priests are needed in this country. It is on this and similar institutions that we count for the men who will continue our work when God calls us to our reward. Perhaps you will not all be extraordinary. intelligent men, but you can at least endeavor to become good moral and spiritual men."

Our esteemed Rev. President next addressed the students. He reminded the boys that although they were free that evening on account of the visit of our distinguished guest, nevertheless they would also have a free day on the morrow, a favor accorded them by their Right Rev. guest. In a very complimentary speech, he thanked the Coadjutor Bishop for the great honor of his visit. He expressed his delight at Bishop Canevin's election. "We rejoice," said Fr. Hehir, "as members of St. Paul's parish, and also as priests, that he is to be our bishop in future." He then referred to his long acquaintance with Bishop Canevin, and highly complimented him on the

proficiency and zeal which he has always displayed in discharging the many onerous and responsible offices which he has filled in this important diocese. "In consideration of his numerous good qualities of mind and heart," continued the Very Rev. President, "we feel that a good choice has been made in his election; and we earnestly hope and pray to have him a long time amongst us."

Bishop Canevin, having blessed all present, retired with the Very Rev. President and members of the faculty, amid the prolonged cheering of the enthusiastic students.

One of the signal features of the programme rendered on the occasion of his Lordship's visit was the "Exercise on the Roman Ladders" by the select gymnastic team. The daring feats performed by the youthful athletes were rewarded with marked applause. Our popular professor of gymnastics, Mr. O'Neil, deserves the greatest praise for the efficiency displayed by his pupils. It may be of interest to our readers to know that General Young, of the U. S. Army, is at present in England, trying to secure a dozen non-commissioned officers to introduce into our army the system of gymnastics at present in vogue amongst the English troops. This fact shows how highly our government appreciates the present British gymnastic system. Our professor, Mr. O'Neil, having had the advantage of being trained by a series of military teachers in his native town of Clonmel, Ireland, has already introduced this effective system amongst our students.

Peter A. Costeloe, '03.



### New Stained-Glass Windows.

Recently the College Chapel has been beautified by the placing of two more handsome stained-glass windows. They are the work of Mayer & Co., and were executed in their studios in Munich, Bavaria, the home and centre of the art of glass-painting. Like the windows already in position, they represent mysteries of the holy Rosary, respectively the Annunciation and the Crowning of the Blessed Virgin; and, as in those, the coloring is rich and harmonious, and the arrangement of the figures very pleasing; but, above all, they admirably serve the special purpose of ecclesiastical art, to inspire devotion.

In the Annunciation, the Virgin appears singularly sweet and graceful as she kneels before the majestic angel commissioned to bear the message of the Incarnation. On her serene countenance appears none of that anxiety we are apt to associate with her words on this momentous occasion, but Heaven's peace is there reflected. She seems to listen to the angel's words: "The Holy Ghost shall come upon thee, and the power of the Most High will overshadow thee; and therefore the Holy One that shall be born of thee will be called the Son of God;" and she is about to frame that humble reply:

"Behold the hand-maid of the Lord: be it done to me according to thy word." The aspect of the angelic messenger is grave and calm as he unfolds to Mary the wondrous plan of God's love for men. The dove, symbolizing the Holy Ghost, hovers above her head, casting a ray of his light upon her; and at her side bloom the lilies, emblems of her spotless purity. This window was donated by Mrs. J. C. Reilly, in memory of Rev. John Quinn, C. S. Sp., for years a professor in the College, and instructor of her sons.

In the Coronation of our Blessed Lady, the same spiritual beauty is observable. The Son of God graciously allows His mother to sit at His right hand, and places on her brow the peerless diadem of the Queen of Heaven and earth. Humbly and joyfully she bows to receive it, while angelic choirs sing a hymn of welcome to their queen. The figures are surrounded with the effulgent brightness of Heaven, and above all the stars twinkle through a sky of deepening azure.

The pictures are enclosed in frames of intricate and beautiful Gothic work, which heightens the artistic beauty of the whole. Above, in the small trefoil windows, are angels bearing scrolls with appropriate inscriptions. The general effect of both windows on the beholder is one of admiration and devotion. The generous donors have the gratitude both of students and faculty.

### College Notes.

The Devotion of the Forty Hours began on the morning of March 1st, and closed in the evening of March 3. All the students approached the Sacraments.

An anniversary solemn high mass of requiem was offered up on March 11th for the repose of the soul of James Murphy, of last year's Third Academic Class.

The Right Rev. J. F. Regis Canevin favored us with a visit on March 12th. We give, in this issue of the Bulletin, an account of the reception tendered him.

The feast of St. Patrick was duly celebrated. The students assisted at mass before the morning recitations, and were granted a free afternoon. Many of them witnessed the imposing parade on Fifth Avenue. In the

emn high mass. Rev. Father Retka delivered a very instructive and eloquent sermon on the life and virtues of the saint.

Another feast, that of the Annunciation, was celebrated with high mass, at which the faculty and students attended. On this, as on the other feasts, many of the boarders approached the sacraments.

The third term examinations commenced on March 30th. They were written in all the subjects and oral in mathematics and sciences. The results will be published on the eve of the Easter holidays.

The college choir has been called on to supply Chanters of the Passion and the office of Tenebrae in the Cathedral during Holy Week.

We have read in a paper from far-off Trinidal of the celebration of the fortieth anniversary of the founding of St. Mary's College, Port-of-Spain. The Holy Ghost Fathers there, under the presidency of the Very Rev. William Carroll, made the occasion memorable by the addition and blessing of a new wing, rendered possible by the gifts of generous friends. His Grace, Archbishop Flood, honored the fathers with his presence, and expressed in an able address his hearty appreciation of the services they have rendered to Catholic education in the island.

### s OBITUARYs

Mrs. M. J. McCann. Died March 5, 1903.

From God my soul! This pulsing heart from thee!
From God and thee—thee, mother—am I here!
Sweet, holy thought that hints how close and dear
The mother-part must be to God when He
Calls her to help Him—Mother! Deity
Torn wound, this sweetness dries t! y human tear
For life gone out, but gave her spirit flame,
And she is with us still! Nay not in name
And memory, but here—here in the air
Of home, where first she touched the baby soul
And coaxed from it the holy wonder of a word,
God's work, and shaped it to a prayer,
And watched it grow till reason made it whole.
That prayer—thy mother-work, life, love—is heard!

ALFRED W. McCANN.

REV. THOMAS LEO BARRY, S. T. L. Died March 14, 1903.

In the death of Father Barry we mourn the loss of an ideal student and

a pious and zealous priest.

Father Barry was born in this city, October 5, 1876. Having finished a course in the parochial shools, he expressed a desire to study for the priesthood, and entered our college most strongly recommended. He completed

the classical course in a remarkably short period, and graduated cum maxima laude in 1893. To help to perfect himself in the classics, he taught for a year: he then entered the Sulpician Seminary at Baltimore. Quiet and unassuming in manner, genial and unobtrusive in recreation, intent on study and his exercises of piety, he endeared himself to the students, and gained the confidence and admiration of his professors.

On his ordination to the priesthood in '99, he was urged to take up, in the Catholic University, Washington, D. C., a series of theological studies leading to the degree of S. T. D. In the University, his solid piety, earnest effort, quick perception, deep penetration and accurate memory stamped him in the eyes of his superiors as the most promising young theologian attending the lectures, and it was resolved, we understand, to bestow upon him a fellowship on the completion of his course. That his priestly training might be rounded out, he was recommended to interrupt his studies for a brief period, and acquire experience in parish work.

Appointed Assistant to the Rev. D. J. Malady, Holy Rosary Church, he entered on his new duties with ardor, and speedily gained the admiration, respect and love of the Congregation. In November he showed unmistakable signs of failing health, and was advised to try, first, absolute rest at home, and then the warmer climate of Mexico. During his illness, before his departure for the South, he was frequently visited by members of the faculty and other friends. The change of air failed to produce the desired effect, and he returned home to die. When life's span was drawing to a close, he received the last sacraments, thoroughly resigned to God's holy will, though it caused him many a pang to part with the father and mother to whom he was most devotedly attached. Surrounded with all the consolations of religion, and attended by his most intimate friends including our Very Rev. President Father Hehir, he surrendered his pure soul to his Maker in the confident expectation of a blessed immortality.

The funeral services where held in the Church of St. John the Evangelist, and the interment was in Calvary Cometery. The Very Rev. M. A. Hehir, President, and the Rev. H. J. Goebel, a member of his class, represented the college on the occasion. A committee of students from Washington represented the University. In the presence of very many priests, both secular and regular, and a large congregation, the Right Rev. Bishop Canevin pronounced the final absolutions.

We beg to convey to his sorrowing parents the expression of our heart-felt sympathy.—R. I. P.



By the time this issue of the Bulletin reaches the sanctums of our exchanges, Easter morn will have dawned once more. To one and all we wish

Full measure of the joy This blessed time doth bring.

The Rayen Record may be called a representative high school paper. While containing its share of those items in lighter vein to be found in all journals of its class, it is not devoid of compositions of real merit and general interest. There are some good thoughts in the article on 'Music.' To quote a few, 'Music is the natural expression of deep feeling. It is the means by which unspeakable thoughts are spoken. When the crises of nations occur and oratory fails to suit the occasion, some poet will join hands with some composer and a battle song will celebrate some great victory."

Agnetian Monthly for February has a very commendable editorial which puts forward as an incentive to the faithful performance of our religious duties, the helpless, almost hopeless, uncertainty of persons without the pale of the Church, who are really anxious to find out the truth, but cannot or will not seek it where alone it is to be found. "Emerson and Thenody" is a correct appreciation of this great though erratic genius. "Why Should a Girl Study Literature?" and "Agnes, our Patroness" are well-written essays.

We are never disappointed in our expectations of finding in the Fordham Monthly something of special interest in the various departments. In the February issue a wealth of poetic talent is displayed. "My Valentine" is beautiful. There is a real Latin poem, "Quomodo Transcurritur per Glaciem Soleis Ferratis." whose author's name we are curious to know. We are similarly disposed with regard to "The Dragon Vase," which is, to say the least, a cleverly told story. The essay on the character and work of Gerald Griffin is of great merit. Within the compass of a few pages it brings out the salient points of his noble life and writings. "Fordhammensia," though local in color, are not altogether without interest to the uninitiated.

The Notre Dame Scholastic affords a continual round of surprises. Week after week it appears, always replete with entertaining and instructive matter. Its editorials are on topics of present interest, and treat them in a clear, common-sense manner. It makes a specialty of short stories, whose aim is to analyze the character of one principal actor. The ""Varsity Verse" is terse, sprightly, and musical. The Scholastic of February 28 is particularly good. "An Ode to Washington" deserves a place on pages more pretentious than those of a college weekly. It is perfect in every respect. "Washington—Soldier and Citizen" is a glowing tribute to the father of our country. His sound judgment, foresight, and prudence in managing the affairs of state, and his disinterestedness in fighting our country's battles, are exceedingly well treated.

Song,

### Entertainments.

MARCH 1.—The entertainment was postponed as the devotion of the devotion of the Forty Hours was going on.

March 8.

March 8.
Overture, Kiug of Yvetot (Adam), Orchestra
Overture, Kiug of Yvetot (Adam), Orchestra Recitation, That Child, Frank Gast
Waltz, Hearts Courageous (Blanke), . Orchestra
Song, I Dreamt that I Dwelt in Marble Halls, J. I. Coyle
Selection, Il Trovatore (Verdi), Orchestra
Selection, Il Trovatore (Verdi), Orchestra Debate, Resolved, That Modern is Equal to Ancient
Oratory; Chairman, Mr. C. Gwyer; Affirm-
ative, Messrs. Hayes and McFadden; Nega-
tive, Messrs. Pobleschek and Ryan.
March, . Has Your Mother Any More Like You (Keiser), Orchestra
March 12.—On the occasion of Right Rev. Bishop Canevin's visit.
Overture, Joyous Chimes, Orchestra
Chorus, With Orchestra, . Sweet Home of the Angels, Glee Club Recitation, Crescentius, L. K. Patterson
Recitation, Crescentius, L. K. Patterson
Exercises on Roman
Ladders, Select Gymnastic Team Recitation, . The Summer Boarders, H. H. Malone
Chorus, . Love's Old Sweet Song, Soprano Choir
Finale, . Welcome to Spring, Orchestra
March 15.
March, College Days (Wolcott), Orchestra
Recitation,
Descriptive, . At the Old Grist Mill (Muller), Orchestra
Essay, Vocations, J. H. Ryan
Cornet Solo, Still is the Night (Abt), C. Harding
Debate, Resolved, That the Freedom of the Press Should
Be Further Restricted in the United States;
Chairman, Mr. J. F. Malloy; Affirmative,
Messrs. Fandraj and McHugh; Negative,
Messrs. Dura and Davin.
March, Alagazam (Holzman), Orchestra
March 22.
Descriptive, An Afternoon Tea (Keiser), Orchestra
Recitation, Nein, R. Mansmann
Song, Sweet Home (King), Seniors
Recitation,

Old Oaken Bucket,

Juniors

1

Violin Duet with Piano Accompaniment,

Recitation,

Debate.

Waltz,

Rev. J. Griffin, Professor C. B. Weis, and E. B. Yellig
The American Eagle, . . . C. Puhl
Resolved, That Wellington Was Not Surpassed by Napoleon; Chairman, Mr. E. McGuigan; Affirmative, Messrs. Schwab and Morales; Negative, Messrs. Keane and McCambridge.

. My Lady Peggy (Nugent), . . Orchestra



When you are suffering from rheumatism, it is not necessary to go to a sanitarium, to try the curative properties of a mud bath. Stay at home, get into the tub, and turn on the water-spicket.

Philadelphia papers please copy.

There was a young man from the city
Who said: "Oh, dear, what a pity
I was born a boy
Instead of a coy
Little miss, I'm so awfully pritty!"

One of John Millard's sage observations: "To bury a person in another's lot is a grave mistake."

To improve the complexion, dark, fair, or sallow—
To tint the plump cheek or fill out the lean—
To erase the deep wrinkle that time or care furrows—
The face oft massage with fresh glycerine.

But buy your cosmetics: have respect for your neighbor's.
'Bove all things be honest, don't pilfer at night,
Or surely you'll rue the weakness that led you

To theft e'en so petty, as did a sad wight.

When the lights were extinguished, he seized on a bottle

And applied the contents as accustomed to do;
On waking, he could not open his eyelids—

The glycerine bottle had been filled up with glue.

Mike Gavin has dough to burn. When will he retire from business?

There was a young man named Mc \* \* \*
Who got himself into a stew
By taking a car
That brought him afar
From the Hill Top on which he was due.

Who is the lame duck in the Commercial Department?

When you wait for a letter it may be a week,
'Twixt hope and despair you're likely to hover.
But how will you feel when you get it at last
And find it contains the one mocking word, "Rubber"?

How I felt I cannot tell;
If you'd know what me befell,
Just listen to my tale.
Having changed the envelope,
Not my writing, like a mope,
I put it in the mail.

### GEORGE WASHINGTON.

By a Member of Class '07.

When Georgie was a little lad
His comrades thought him clever,
For though he played full many a
prank,
In lies he was caught never.

The secret of his truthfulness I'll now reveal to you.

He had a pet poll-parrot

From which he took his cue.

Whenever George was out for fun,
The parrot kept strict watch,
High perched upon a neighb'ring
tree
Or peeping through a notch.

One day when George for exercise Cut down a cherry tree, The parrot cried: "George, here's your pap, Now answer truthfully."

"Who cut that tree?" the father asked,

While tears welled to his eyes.
"Twas me," said George, "with my
small axe:

I cannot tell no lies."

Soon a box came by express,
C. O. D., as you may guess—
I'm such a mark for tricks!
Nothing doubting, cash I paid,
Raised the lid, and found the jade
Had sent it back with bricks.

#### A GHOST STORY.

As Related by Francis J. Drake.

(Scene, Junior Dormitory).

It is the witching hour of night:

To bed I long have gone.

The moon peeps o'er a bank of clouds,

The clock ticks sickly on,

The winds moan through the campus trees,

The skies drop silent tears,

The windows rattle mournfully

The lullaby of years.

Methinks I see a figure draped In white: its eyes don't shine, Its hair erect "like quills on back Of fretful porcupine."

Is it a spirit coming back
To haunt its old abode?
Or is it a somnambulist
Out walking à la mode."

Here goes to solve the mystery Ere me it quite unmans! A slipper straight at it I fire— And waken Martin Lanz.

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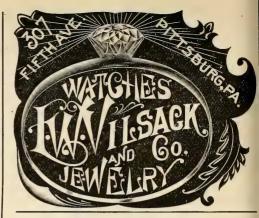
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Pittsburg, Pa., May, 1903.

Mittsburg College Kulletin.

## 🐧 . . MAY . . 🐧

A welcome to the sunny month of May When all the earth its richest mantle dons, And sweetest flowers appear upon the lawns, Which long lay dormant in their beds of clay! The robin chirps at early dawn of day,

The wren flits gayly in the oak trees tall, The sun its warmest rays casts over all And drives away the mist so thick and gray.

A welcome to thy month, O Blessed Queen! To thee we turn for succour, hear our prayer:

We sinners on thy helping hand must lean If we desire thy blessed gifts to share;

Bright Queen of Heaven, with countenance serene, Our comfort be—bestow on us thy care.

C. L. A.McCambridge, '06.



### Leo XIII. and the Life of the Church.

II.

HE HEALS AND STRENGTHENS IT WITHIN.

It is not only from the evils that threaten the Church from without that Leo XIII. has taken care to guard his flock. Living in a world whose every fibre is diseased by the most pernicious doctrines, there is no wonder that, now and then, the body of the faithful themselves should show signs of these contagious maladies. However, attended to in time, they not only do not retard the onward march of the Church, but even become the occasion of her progress, and thanks to the watchful care of Leo, this it is that has happened during his pontificate. Nowhere has he tolerated abuses and the spread of dangerous ideas within the bosom of the Church; but the exceeding prudence with which he has applied the remedy, has only stimulated her growth. He has healed without hurting, humbled without offending. For an exemplification, we need not go far. We all know how to value the mild reproof so richly merited which he only lately addressed to the American Church. Nor are we inclined to question its wisdom or opportuneness. We know that this same rebuke has been the cause not only of the correcting of the innovations against which it was aimed, but also of the infusion of a new spirit. A spirit of greater union with the Chair of St. Peter, a spirit of greater esteem for the venerable institutions of the Church, a spirit, finally, of greater conservatism in matters pertaining to the traditional opinions and doctrines of the divinely guided Spouse of Christ, has been repeatedly remarked, even by those who have no part with the visible Church. Now, to the solicitude which he has manifested in our regard, no other portion of his faithful flock has been a stranger. Everywhere, too, he has met with the same, eager response. For all have learned to esteem his zeal, so discreet and Christ-like, so ardent and universal; all have become filled with an unbounded love for his noble character, the most perfect copy, perhaps, of Christ the great high priest, that has ever been entrusted with his vice-regency on earth! Eminently fitted, then, to eradicate abuses, he has not spared the pruning-knife nor the polishingstone; but the healing balm with which he has dressed the hurt, has not only soothed but, above all, healed and enlivened. We see, therefore, that Leo has also obeyed the Master's second bidding; he has not failed to purify the Church. "Every branch in me, that beareth not fruit, my Father will take away: and every one that beareth fruit, he will purge it, that it may bring forth more fruit." But the Father gave all power to Christ; and the Master placed the ministerial power of this purifying office also in the hands of "a faithful and prudent servant." And lo! he has accomplished this divine task according to the desires of God's own heart.

However, it is especially by the introduction of new and strength-giving institutions that this great pontiff has fostered the life of the Church of God.

Of little durable value would it have been to have protected the faithful from the errors of the Age, even to have rooted up the weeds that now and then sprang up in the garden of the Church, if the soil itself had not been rendered more fertile by the introduction of invigorating elements, whose tendency it would be to stifle the still remaining seeds of corruption and cause to spring up a new vegetation endued with all the resisting energies of uncorrupted youth. This Leo has also done. To the rationalistic tendencies of the Age, he has opposed the wider and deeper study of the master-minds of past ages, whose genius, nurtured in the schools of humility and faith, raised itself to the confines of the natural and the supernatural, and penetrated the beautiful harmony that unites things visible with the realms unseen—reason and revelation, nature with nature's God. These angels by intelligence, living in the flesh yet untrammeled by its contact, with all the perspecuity that must needs accompany the portrayal of a serene vision, opposed, once for all, a barrier that none might pass to the distorted and shallow and gross imaginings of subsequent ages. "God is, He abides among men, He has made known to them the wondrous secrets of His benign wisdom" - This they had clearly seen, and then they wrote, and their books became the mirror of God, wherein those who would, might see Him. Conscious of this, the Holy Father has invited his faithful children to behold the Creator and His hidden truths therein, so that, enamoured of the vision they might become superior to all the allurements of the father of lies and his twin-born offspring, Rationalism and Materialism. Unto this vision he has first and foremost invited the shepherds of the flock, that they may become imbued with sound doctrine, and thus be rendered able to break the bread of truth to the little ones of Christ; also, that they may possess themselves of weapons which no amount of human sophistry will be able to withstand. Nor has his invitation remained unheeded. The angel of the schools of the ages of faith has again become the angel of the schools of the present time. And the result? Great champions of reason no less than of faith have suddenly arisen. The great centres of Catholic learning are not now what they lately were—the places where we might learn what the Fathers and the Scriptures said, but not why they said it. If reason is abused in the schools of infidelity for the overthrow of faith and her Author, this same reason is now used to greater advantage still in the nurseries of truth for the crushing of falsehood and the vindication of eternal verities. And, in consequence, Faith has become firmer, braver, and more active. has again assumed the offensive, and is regaining the regions Falsehood once wrested from her world-wide empire. But Leo shall forever shine as the master-mind of this reaction, of this new-born life in the Church of God!

Again, to the captious theories of modern Socialism, Leo has opposed the clear and comprehensive outlining of the respective rights and duties of Capital and Labor, of governments and the governed. Let us glance at the Encyclical "Rerum Novarum." Irreligion and greed are the causes why the laboring classes are everywhere oppressed. Yet it is not in socialism that the remedy is to be sought; for its principles are as insufficient and unjust as they are subversive of all order. The Church alone can adequately allay the strife. This remedy she offers in her divine doctrine and in her precepts. Her doctrine proclaims that men are by nature of different conditions. These various conditions make for the perfection of society. Nature would have them exist and operate in harmony. It is vain to endeavor to rid men of every species of hardship, since this is the effect of sin. prevent conflicts and, should they arise, to settle them, the Church offers her precepts. Her precept of justice claims obedience from the workman no less than from his lord; the former must labor faithfully, the latter must honor the human and the Christian dignity of his employe and render an honest condition possible for them, one that will consult the exigencies of religion, customs, strength and age. By her precept of charity, the Church must closely unite both orders, keeping before their minds the shortness of things temporal and the eternity of the future life, to the attainment of which, the use, and not the possession, of things temporal, conduces. Wealth is full of snares, poverty is ennobling, because Christ chose it as his portion; only the virtuous are truly rich; God manifests a special predilection for the poor; all men are brethren, the children of the same Father, the brothers of the same Redeemer, the combatents for the same prize, the participants of the one treasury of graces. Such is a partial resumé of this great Encyclical. Add to it the doctrine contained in Leo's letter on Christian Democracy, and you possess the solution of the differences that divide society into two camps, each seeking the enslavement of the other. Not only, then, does the pontiff raze the foundations of Socialism, but he moreover outlines the doctrine which Catholics must follow, the pastors publish, the leaders and makers of industry practise. It is a virtue to manifest zeal for the rights of the common people; but this zeal must be well regulated—Leo has laid down its laws. Acting in accordance with these laws, Catholics will avoid the shoals of Socialism, strengthen their own industrial position, and become more and more the preserving element of society, the eloquent exponents of the cause of the people, and, what is more important still, the champions of God in the sacred cause of justice and charity.

Furthermore, to the insidious theories of Liberalism, Leo has opposed a doctrine at once beautiful and consoling, namely that of the necessity, the beneficent influence, and the saving virtue, of the one Church of Christ. It may safely be said that this great pontiff will for evermore rank among the most eloquent panegyrists, the most popular exponent of the excellence of this Immaculate Spouse of the divine Redeemer. All his Encyclicals and important utterances are so many stanzas added to the heavenly paean which the noblest of the sons of men have composed in their mother's honor.

"The Church is the nourisher, the teacher, the mother, of civilization . . . She brought the light of truth among barbarous and superstitious peoples, and moved them to recognize the Divine Author of things, and to respect themselves, . . . she, by abolishing slavery, recalled men to the pristine dignity of their noble nature, . . . she, by unfurling the banner of redemption in every clime of the earth, by introducing or protecting the arts, by finding excellent institutions of charity which provide for every misery, cultivated the human race everywhere, raised it from its degradation, and brought it to a life becoming the dignity and the destinies of man." Thus speaks Leo, and the truly great applaud his saying; they recognize its truth; they grow in devotion to God's holy Church; they own the guidance of the Divine Spirit in all her views; they adopt them. Thus the shafts of Liberalism fall beside the mark; whilst the Church, pure in faith, pure in morals, continues to advance! And the noble personality of the great pontiff, how it has drawn all honest hearts around the Chair of Peter, invested his sayings with the halo of the purest wisdom, gained respect for the Church and her institutions the world over, and won the admiration of friend and foe! Leo's personal influence is perhaps the greatest triumph of character recorded in history. Unlike his great namesake, who, by his presence, subdued the barbarous instincts of a ruthless conqueror, he has succeeded in silencing the sneerings of that miserably deformed monster, begotten of the powers of darkness and the profiligate spirit of modern civilization, Public Opinion!

Finally, to the worldly spirit of the age, a spirit engrossed in temporal pleasures and pursuits, Leo has opposed the spread of Catholic devotions and the encouragement of the higher life. The devotion to the Rosary he has never ceased to inculcate; in the due recitation of this prayer he sees the lever whereby men's minds would be raised on high. Then, the Indwelling Spirit of God must also be more frequently and fervently invoked, for He is the life-giver; therefore, devotion to Him means an habitual living the life of faith and a corresponding detachment from the pleasures of the senses. The Sacred Heart, so full of love for men, ought also receive greater love in return; It must reign over all men; hence the world must in a special manner be consecrated to Its honor. But it were sorrowful indeed if He who has not disdained perpetually to dwell with us should not receive an ever increasing tribute of adoring love. Therefore, as a testament, Leo leaves us his Encyclical on the Blessed Eucharist, that ardent and strong plea for unbounded devotion towards the Hidden God of our Tabernacles. See, then, what a choice of devotions the great pontiff has given us, that on them, as on wings, the faithful may soar to the throne of God; that, through them, as through so many channels, the life of God may descend into the hearts of His creatures.

Of the fostering care Leo has bestowed upon the humble followers of

Christ their model, little need be said. The active zeal, the purity, the learning, the ever-increasing multitude of this select portion of the Church, speak for themselves, and argue that, to find a similar wealth of purity and learning and zeal, it were necessary to go back to the times when the roughness of the destroyers of the Roman Empire was smoothed by their contact with the monks. Now, that so many or these institutions should have arisen during the pontificate of Leo, and that those which previously existed should have so increased in numbers and in newness of life during the same period, is in itself the most cogent proof of the great solicitude this pontiff has shown towards these poor followers of Christ.

Such is a brief sketch of the work Leo has done for the fostering of the life of the Church. But this work must be propagated, strengthened, continued. But who will do this? Who will, in every place where the one true Church has erected her temples, fortify the faithful with the strength of Heaven, the indispensable grace of God, that they may be enabled to withstand the powers of darkness and their own evil passions, and advance with a firm footing up to the heavenly vision of Christ our Lord? True it is that He is the source of all the goods the Church possesses. True it is that this omnipotent Meditator acts everywhere; that He is the strength of the souls of His saints; that He could have dispensed with all subordinate ministers, and from His throne in Heaven, really though invisibly, could have operated in the souls of His members on earth. But He has chosen to perform this His action, which would have been always most real, also most apparent, through the instrumentality of the priest. The priestly action, then, is Christ's action made visible. The priest is the living visible explanation of the relations of the finite with the Infinite. The priest presents to God the sacred fruits of humanity, prayers and sacrifices; and to humanity, the sacred gifts of God-truth and grace. But this dignity exacts in the priest a perfect similarity to the Master, and this similarity must rest on a life that is holy as His was holy. This holiness in the shepherd will bring along with it the holiness of the flock committed to his care. And thus the life of the Church will be truly and efficaciously fostered. It is in this manner that Leo has endeavored to provide for the realization and continuance of his work. In his instructions to the French clergy, in his Encyclical to the bishops of Italy, and in numerous other writings, he has drawn up regulations so wise and minute for the virtuous education of the ministers of the Altar, that their adoption cannot fail to produce priests of God who shall preach by example rather than word; whose zealous hearts shall embrace all that is lowliest and most diseased in humanity, and raise it cured and purified and strengthened to the throne of God; priests, whose fervent prayers shall ceaselessly ascend to the throne of Mercy for pardon, peace, and joy.

For the third time, therefore, Leo has harkened to, and obeyed, his Master's teaching. The Master said, "I am the way, the truth, and the life."

Leo's writings are all but an inspired commentary on these words. They most clearly point out this way, unfold this truth; they most efficaciously provide for the securing of this life. "Without me you can do nothing," added the Master. And His servant Leo has drawn as striking a picture of the impotence and the moral ugliness of the society of to-day, which has repudiated the aid of Christ, that, were it not utterly blind, it would be horrified at its own appearance. Then, betaking himself to a more agreeable task, he paints another scene, that of the Church walking the ways of Christ, feeding on His truth, breathing His life. And he calls upon all men to gaze upon this ideal, so that, struck with its fairness, they may range themselves under the life-giving standard of the Savior of mankind.

Leo XIII., then, has promoted the life of the Church, and we have witnessed his work. It has been ours to see with what zeal he has fed the lambs and the sheep of Christ; how he has confirmed his brethern; how he has succeeded in infusing a new life, a life all youthful, into the mystical body of the Son of God, a life that is exuberantly manifesting itself exteriorly by zealous endeavors to propagate the faith, to make the Church respected and loved. Truly, this will ever be one of our sweetest joys, to have lived during the pontificate of so great a pope.

F. A. RETKA.



### PLATO.

Somewhere in his recent book Luke Delmege, Father Sheehan implies, if we recollect correctly, that a person is foolish in attempting to write anything about Plato. We did not feel the force of his remark until it fell to our lot to sketch the career of that ancient sage, but we are now of the opinion that Father Sheehan put the case mildly. Plato occupies so large a place in the history of philosophy and literature that they only who are thoroughly familiar with his own works and with the philosophic systems of those who preceded and came after him, can appreciate the influence with which he calls out to us across more than twenty centuries of time. We have only the courage, therefore, to say but little more than who he was and when he lived.

Plato was born in Athens, B. C. 429. On his mother's side he was a descendant of Solon. In his early youth he was taught by Dionysius, the grammarian, and Aristo, the trainer, displaying great fondness for poetry and music, and considerable skill as a runner, boxer and wrestler. Indeed, his very name, Plato, was given to him because of his broad shoulders, his real name being Aristocles.

Before he was twenty, Plato had written some poetry which he thought of publishing, but having met Socrates he consigned his verses to the flames, and dedicated himself to Philosophy. Socrates was then sixty-two years of age and in the meridian of his influence. For eight years, or, until the death of his master, Plato gave himself up to a studious discipleship under Socrates, observing the workings of his broad and elastic mind, and becoming familiar with his inimitable analytical skill. Plato and Socrates are inseparable names; nay, if it had not been for the pupil, history would scarcely record the existence of the master.

Plato is in every way a contrast to Socrates. The latter carries his philosophy out into the streets among men, and all who wished, however uneducated they might be, could argue with him. Plato, however, withdrew from the public gaze, and dispensed his knowledge to the disciples who surrounded him.

Socrates had no education; by this we mean he did not undergo a course of instruction. He was content with extracting knowledge from the fertile resources of his own teeming brain in its conflict with other intellects. Not so Plato. He depended not on his own reason but studied the systems of other men, and became famous for his erudition and the breadth of his research.

Upon Socrates' death, B. C. 399, the Socratic school broke up, since it taught no theory. Plato then, partly to rid himself of an intellectual bias, partly to avoid political strife, travelled for ten years in Megara, Cyrene, Egypt, Magna Grecia, Italy and Sicily. In his wanderings he met the Pythagoreans, a sect of philosophers in Magna Grecia. They loved wisdom for its own sake, dwelt in solitude, observed silence, and the rigor of their life and the strictness of their discipline much resembled the monastic state. Plato, impressed by their teachings, remained with them for some time. It was here that he acquired a generous love of wisdom, a contempt for pleasure, a love of retirement, a longing for the unseen, and that gentle, modest, meditative disposition, which, had he lived in Christian times and under the shadow of the Gospel, would have made him a monk, and one of the intellectual luminaries of Christianity.

On his return to Athens at the age of forty, he began to teach philosophy in the groves of the Academy, for such is called his little house and garden in a beautiful suburb about a mile from Athens, in which he passed the remainder of his life. To this shady olive grove on which his genius has conferred an immortality, Plato with his thin and gentle voice drew about him the noblest and the fairest of Athens. Among his numerous pupils, Aristotle and Demosthenes are best known. The latter's keeness and irrestible skill in an argument are probably due to the logical training of Plato.

All of his writings have fortunately been preserved, and they are an inexhaustible storehouse of ideas. His style has been universally admired, and it is as various as his subjects. He is equally at home, whether in telling a simply parable, or in scaling the loftiest heights of poetic eloquence, and he displays a complete and easy mastery over the boundless resources of

the most perfect of human languages. So pure is his diction, so eloquent the march of his sentences, that Cicero said if Jupiter spoke Greek, he would have used the language of Plato.

He fashioned the dialogue into a new form of literature; in his hands it reached the perfection of human beauty, and it is a picture of the culture of the Grecian mind. His early fondness for art and poetry, and the exuberant richness of his imagination, gave his writings poetic fire and dramatic vividness.

In his Dialogues he uses the Socratic method of question and answer, and in a marvellous scheme of cross-questioning, with his direct and trenchant logic, he discusses and investigates an argument, unravels a skein of thought, and frees the mind from the shackles of ignorance. Plato lived in a time of discussion, and he made persistent efforts to clear up the intellectual confusion of the age. In his guesses at truth, he simply leads the mind onward by opening up a higher and purer range of thought.

There is no order in the Dialogues. Plato merely collected, blended and reconciled the germs of truth scattered by Socrates and the philosophers who preceded him, and he acquired the distinction of having first given to philosophy a basis of systematic completeness in accordance with one single philosophical principle, Idealism. The Platonic system may be divided into Logic, Physics and Ethics. In the relative importance of each of these, he gave the first place to Logic as the groundwork of all philosophy. position he assigned to Physics and Ethics is not clear. He placed a very high value on Mathematics, and over his door he had written, "Let no one unversed in Geometry enter here." His regard for this science however was to enable the mind to withdraw from visible and tangible things, and he had a contempt for the practical use to which modern nations bend their arithmetical skill. Plato did not look with favor on the art of writing, preferring rather that the memory should be cultivated to perform extraordinary feats. He devotes an entire treatise to the refutation of the Sensualism of Protagoras, who taught that whatever our senses feel or perceive must be true. The predominating characteristic of Platonic philosophy is Idealism. The ancient philosophers taught that nothing is stationary, all things being in a perpetual change. Plato taught that science must have as a basis something constant, uniform and universal, because there can be no sciences where there is not a firm adhesion of the mind. Now it is manifest that there can be no firm adhesion of the mind unless the object to which the mind adheres is itself firm. Science therefore necessarily depends upon the stability of the object. This is why Plato argued for the real existence of universal ideas, they being the basis of Science. Plato, however, defines neither precisely nor consistently the relation between the sensible and ideal worlds, nor does it appear that he had a clear idea of the personality of God. He did not bestow much attention upon physical pursuits, preferring those bearing upon Logic and Ethics.

In the Platonic system, the world-soul is the medium between the ideal world and the corporeal existence. It forms, maintains and animates matter, and gives to it a unity. The individual soul is indestructible, and of a divine nature. As long as it is united to the body it acts upon, and is influenced by, the body. It longs for an ideal existence, separated from the body. These Souls pre-exist on super-celestial spheres; the same soul is given to different bodies, and they are therefore in continual transmigration.

As to the highest good, Plato vacillates. He calls virtue knowledge. His idea of the State is impracticable, and he did not recognize the principle of freedom, the State being absolutely sovereign, the individual being sacrificed to the State, and moral virtue to civic virtue. Consequently all things must be in common, private property, domestic and family life, the choice of a profession,—everything in fact is under the control of the State, and the sick and deformed should be abandoned as not being of service to the State. The rulers should be philosophers, the military class being of the next rank, while the common people should receive but little attention.

Such is a very meagre outline of some of his teachings. That he taught error is simply to say that he was a Pagan, and yet his vast creative mind, his power of dialectic, the splendor of his gifts of intellect, and the uprightness of his life have thrown a halo about his character. The more we know of him as a man, the more we are drawn to him. The more we know of him as an intelligence, the less we like him, because his intellect was far inferior to the subtle brain of Aristotle. He died on his eighty-first birthday.

Pure in mind and heart, temperate in his habits, never marrying, loving solitude, displaying great self-control, worshiping wisdom for its own sake, the meek and gentle Plato manifests Grecian culture at its brightest and best. Unassisted nature could go no farther. In him we marvel at the splendid endowments of the human intellect, and yet we are forced to confess how impotent it is, even with the maximum of human culture, and a multiplicity of natural gifts, unless aided, corrected and balanced by the teachings of Christianity.

T. F. COAKLEY, '03.



Because of a reputation for genius, some men have a price set on their heads. Educational authorities have negotiated for the heads post mortem of Ibsen, Verestchagin and D'Annunzio. An eastern medical college is after that of Arthur Jennings of Florence, Col., because it is reported to be almost twice a normal size. These heads are to ornament the phrenological museums. But the State Ethnologist of Nebraska, Prof. Lawrence Bruner of Nebraska University, has a collection more curious than such crania as the above. It consists of 60,000 grasshoppers, and we are supposed to believe that the collection aggregates 20,000 distinct species. We do most devoutly believe it.

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### ...EDITORIAL...

### A Glance at Finance.

This globe is placed by the Creator under the rule and for the utility of man, not as a final object, but to serve him as a tool and to be utilized according to the principles of justice and charity. He is steadily acquiring a firmer grasp on its available value: he has invented a circulating medium for value in its multiform unweildliness, and this medium is money.

In 1902, competent authorities computed the wealth of the world at \$400,000,000,000. Since money is practically a world medium of all values, what wonder if money is called the sinews of war and a source of power? What wonder if the world-powers compare financial figures as one of the keynotes of their correlation and standing as world-powers?

The United States has the greatest wealth and least debt of all world-powers. She has a total wealth of \$94,300,000,000. Great Britain has second place with \$59,000,000,000; but, having a lower population, her wealth per capita is \$1,442 while ours is only \$1,235 to each person. The per capita debt of Britain is \$89, ours is only \$12. We are rapidly on the

increase in financial operations and success, Great Britain declines. France is third in the scale, Germany fourth and last is Russia: these have 48, 40 and 32 billions respectively. We own one-fourth of the world's wealth. We are developing much of this in our own land, but we have also a large external commerce. We lead the world in exportation of farm products. Strange to say, we do not lead in exportation of manufactures, although these are the most valuable and serviceable. The reason partly is because we can use them ourselves in the undertakings of the new, populous and active nation. We export over a billion dollars of value in a year, but while about two-thirds is agricultural, not one-third is manufactory product. Statistics of manufactured exports in 1902 are: Great Britain \$1,150,000,000, Germany \$750,000,000, France \$425,000,000, United States \$400,000,000.

Some critics blame the protective tariff as mother of trusts and cause of low export trade in manufacture. One inevitable fact is, we are doing immense manufacturing. Never was our output of pig-iron so great before: it reaches 19,500,000 tons a year. Not only do we outstrip England, but she now builds her plants and furnaces on American plans. The Pittsburg Corporation, reorganized from the Carnegie Company, and called the U. S. Steel Corporation, is the leading furnace operator of all lands. It has plants in various cities and towns, having ore tonnage yearly sufficient to fill over 200,000 cars, making a continuous train 1,200 miles long, or a regular set of 7,000 trains and 35,000 men to transport it. Nearly 17,000 trains are employed yearly in this work before it is over, though only one-fourth the weight is taken away from the mills in finished material. In the Pittsburg district, the company's pay-roll per month is about \$1,300,000.

The Pittsburg railroad system are making gigantic efforts to cope with the demands of the "Workshop of the World." The millions they concentrate in the work is ample token. Our banks do likewise. Despite the fact that 16 bank and trust companies have merged since 1900 in Pittsburg and Allegheny, they still have increased the number by 30 in the same period and increased their resources by \$136,000,000. The Wall Street Journal has lately stated that the financial operations of our great cities are such that the men who can direct them offer the material fit for the Presidency. The Mayor of Cleveland is now a Presidential possibility and is chiefly known as a financier. The yearly budget of New York City is a hundred million: the man who can properly manipulate that is a ruler, or at least a superior administrator.

The question always on hand in financial views is whether we are about to have "good times" or "hard times" next.—This is usually a hard question, but a good one. It could never have been so securely answered as at present. The answer apparently is that we must have good times for the next few years at least. The argument is not that everything is well and prosperous now and the Country rich, it is not even based on the prognostics

now published of record-breaking crops. The fact is that at all periods it was in the power of leading financiers to precipitate an artificial panic of distress. To-day they cannot afford to do this. The railroad mergers are such, their expenditures such, the Steel Combine, the Ship Combine, are so launched, they have so put their hand to the plow, they cannot look back. Their plans cannot succeed and especially the fruits of these could nowise be expected, unless these machines of finance be even directly applied, if necessary, to avert anything like a financial panic on a grand scale.

### Religious Liberty in Russia.

Religious intolerance has always been considered most unbearable. History attests that the religious assumptions of the English government drove the Catholic from Ireland, the Pilgrim and Puritan from England, and that these struck a decisive blow for freedom in the Land of the West, and built up a nation of civil and religious liberty. In the East of Europe, Russia, profiting of despotic power, has striven until now to deal mechanically with human beings. The man who happens to be born a Czar may be uneducated in religion and even impious, but he poses as Pope of Russia. No one has chosen him, yet the forces of the Empire are at his back, and he dictates to a hundred million consciences.

Alexander III. was comparatively tolerant, but he unfortunately appointed Pobiedonotseff, a very mechanical character and therefore esteemed a good administrator, Procurator General of the Holy Synod. curator's work tended to enforce the Czar's religious authority: it resulted in the loss of millions of subjects who left the Empire, in a reign of Nihilism, in the closing of the most renowned institutions of learning in the land, in the banishment of bishops with hundreds of priests to Siberia. Every expert expected the new Czar to depose him, for Nicholas is of a peaceful and fair nature. The sincerity of Pobiedonotseff was not much in doubt, and Nicholas saw he was a good machine, so he merely remonstrated with him at first: at last he was obliged to call for his resignation. The Czar issued a decree of March 10, giving complete religious freedom to 13,000,000 Roman Catholics, 7,000,000 Protestants, about 4,000,000 Jews and 12,000,000 others of different beliefs. Jaws are restricted to certain localities, and we read of Cardinal Gibbons advocating a change here too, but it seems the motive of the Czar here is economic, not religious.

Critics view the proclamation as a mere pretense. Cromwell made like ones, while starving and hanging on all sides. Russia made similar proclamations before, and Napoleon quietly reminded the world that if you scratch a Russian you will find a Tartar. However, it is not impossible that the spirit of the age may influence Russia nor that the Czar may have some heart and judgment. The Greek Church has hung in the balance for some time.

The above decree will help it on to Rome, as it clears the way for the sunlight. The Greek Church never opposed the Papacy in the sense Protestantism has. It recognized its authority over all the West and claimed a like authority in the East. German reformers, then Anglicans, vainly approached Constantinople with a plan to have East and West crush Rome in the center. Now, the infidel rulers of France see their only ally drawing nearer to Justice while they recede.

### s OBITUARYs

MICHAEL F. SCANLON.

Died April 3, 1903.

Death has claimed another of our past students in the person of Michael F. Scanlon, late of Ivanhoe and Cooper Streets. On entering the College in 1890, he was assigned to the Grammar Department: attentive to his studies, full of life, and interested in games, he was favorably known to all the professors and boys, and gave promise of success in business life and influence in social surroundings. After his graduation in '96, he assisted his father, a well-known contractor of this city, on whose demise he conducted the business in his own name.

Frequent exposure to inclement weather and neglect of the usual precautions brought on the disease which finally proved fatal. For several months he was ailing, and we noticed with much regret the inroads that tuberculosis had made upon his system. Late in January, the family physician advised him to try a warmer and drier climate. Arizona was suggested and tried, but the patient was already too weak to profit of the change. At the end of seven weeks' sojourn in St. Mary's Sanitarium, he was seized with an irresistible desire to enjoy once more the comforts and consolations of home. His loving mother met him in Chicago and was cheered by his apparent energy and buoyant good humor. This was, alas! but as the flickering of the light, that precedes total darkness. Three days afterwards, surrounded by his tearful mother, sisters, and brothers, and attended by the Rev. A. D. Gavin, C. S. Sp., he gently passed away to a happier land.

His well-merited popularity and the sympathy that went out unrestrainedly to his sorrowing relatives were testified to by the many beautiful floral tributes that graced the chamber of death, and the host of friends that accompanied him to the grave. Solemn high mass of requiem was chanted in presence of his remains in St. Paul's Cathedral; a classmate, Rev. L. A. O'Connell, pronounced a fitting and touching funeral oration, and two of his former professors, Father Gavin and Father McDermott, were present in the Sanctuary.

R. I. P.

### College Notes.

The fathers and students of the College sang the office of Tenebræ in St. Paul's Cathedral during Holy Week. Then, for the last time, the walls of this majestic structure resounded with the solemn Gregorian chant so rich in harmony and so impressive in its plaintive sweetness. The singers, ranged on both sides of the sanctuary, alternately recited the psalms of Matins and A pleasing variety was introduced, according to the custom followed in Rome, into the rendering of the Benedictus and Miserere by the singing in parts of every second versicle. The first two lamentations of each evening were sung with much feeling by the Rev. T. A. Giblin, Rev. M. S. Retka, Rev. W. F. Stadelman, Rev. A. D. Gavin, Rev. H. J. Goebel, and Rev. T. A. Wren: the third lamentation, sung in four voices by a select choir, was listened to with rapt attention on each occasion, and made a most favorable and lasting impression on the entire congregation. During the veneration of the Cross on Good Friday evening, the choir was heard at its best in the Father Griffin and Father Goebel are to be complimented on Stabat Mater. the success of their efforts in training the choir.

The Right Rev. Coadjutor Bishop Canevin invited the fathers to sing the Passion on Palm Sunday and Good Friday. Rev. T. A. Giblin, Rev. H. J. Goebel, and Rev. T. A. Wrenn sang it on Palm Sunday, and, on Good Friday, Rev. M. S. Retka replaced Rev. T. A. Wrenn. Fathers Giblin and Goebel were invited to act as chanters at Pontifical Vespers on Easter Sunday evening.

The Easter vacation was brief, lasting only from Holy Thursday until the following Wednesday. The students, before leaving, approached the holy sacraments, and returned, with very few exceptions, in time for the reopening of school.

The altar of repose on Holy Thursday, and the high altar on Easter Sunday and the succeeding days, were bright with beautiful and costly flowers, and the chapel was redolent of the sweetest fragrance. We are deeply grateful to the donors, Mrs. Charles Donnelly, Mrs. W. J. Burke, Mr. J. B. Topham, Mr. W. Wren and a friend.

The college chapel was the scene of an imposing ceremony Sunday evening, April 26. Seven young aspirants to sacerdotal and religious life, after three days' spiritual repeat, emitted their first engagements, and were received as scholastics into the order of the Holy Ghost by the Very Rev. A. J. Zielenbach, C. S. Sp., provincial. The young men who were invested with the religious habit, are P. A. Costelloe, '03; J. J. Dekowski, '06; J. Jaworski, '06; S. J. Kolipinski, '06; C. L. McCambridge, '06; J. A. Pobleschek, '06; J. C. Simon, '06.

We publish in this issue of the Bulletin the results of the Third Term

Examinations. On the occasion of their proclamation in the college hall, the Very Rev. President expressed himself as thoroughly satisfied with the application to study and ambition to succeed, manifested by the students: he distributed one hundred and twenty-eight honor cards to those who were entitled to distinctions. The following young gentlemen secured first place in their class: J. A. Nelson, R. L. Hayes, J. A. Pobleschek, M. F. Fitzgerald, J. A. Neylon, E. A. Sackville, E. B. Yellig, R. J. Rutledge, R. Todd, A. Wingendorf, A. G. Johns, G. H. Collins, A. Dzmura, F. Gast, and J. Tomaczewski.

The Alumni will banquet at the Hotel Henry, Tuesday, May 12. A most enjoyable time is expected. The Committee on the Banquet consists of Lawrence M. Heyl, James P. Kelly, and Frank T. Lauinger; on speeches, Jere V. Dunlevy, Esq., Alfred W. McCann, and Albert J. Loeffler, Esq.; on music, Joseph H. Reiman, Edward H. Keating, and Charles E. Mitchell; the Reception Committee comprises James P. Dunlevy, William R. Berger, John E. Kane, William F. Grogan, Philip B. Reilly, Richard A. Walsh, and Augustine M. Kossler.

The Field Day, Saturday, May 16, will be the chief attraction during the coming month. The entries are numerous, the events varied, the prizes handsome, and the competition promises to be keen. A gymnastic exhibition, showing the results of the year's training, is confidently expected to surpass anything of the kind ever seen in Pittsburg.

We beg to convey our congratulations to Miss Eva Maloney united in marriage to Mr. John Austin Burns, '96, in St. Paul's Cathedral, April 29; and to Miss Marcella Mary Freund wedded to Mr. Londelin John Benz on the same day in St. Michael's Church, S. S.

### # ssJOTTINGSss #

Our readers may have noticed in the last issue of our BULLETIN that the notes on the feasts of St. Patrick and St. Joseph were badly mangled by the printer's devil. Though incensed with sentiments of righteous indignation, we excuse the gentleman, and are grateful that matters were not worse. This mistake of his reminds me of one that occurred in a weekly provincial paper, and gave rise to wide-spread and very natural excitement amongst readers and gossips. The article in which it appeared, runs as follows:—

"A Plague of Babies.—It is a hard word to use we admit, but, under the circumstances, plague is the only word that will at all adequately describe the state of affairs in this district. Cases have been occurring of late to a most alarming extent, and, unless a remedy for the evil can be found, we cannot contemplate the future with composure. For the present, we will not

It would be hard to describe what the editor had to endure until his next issue appeared. He then made it plain that he was not the blood-thirsty monster good mothers had begun to believe him. He had intended, he said, to urge the public to take all due precautions against the danger of contracting hydrophobia from the numerous mad dogs in the district; the type-setter, mistaking one letter for another, had printed Babies for Rabies.

Mistakes of this kind are not confined to printers. A lady, being asked by the fond mother of twins, to favor her with a cure for whooping cough, with which her little darlings were afflicted, mailed the following instructions:—

"If they are not too young, skin them pretty closely; immerse in scalding water; sprinkle plentifully with salt, and leave them for a week in strong brine."

She had absent-mindedly copied a recipe for pickling onions.

These twins grew up and prospered

Despite such drastic cure;
But, as they grew, their parents
ne'er

Felt altogether sure

That they could tell the two apart Or standing side by side.

"That rascal Frank again I found In mischief," mother cried.

"'Twas Will; yet, lest I err, I'll whip

Them both," papa replied.

And then was heard 'mid screams and sobs

The swish of grim cowhide.

Solution of this question vexed
With much ado was found;
Though marred by inconveniences,
In principle 'twas sound.

The merit of the test was due
To foxy grandpapa.
Immediately with joy he thus
Addressed the twins' mama.

"Remark, my dear, that in one twin

Some teeth are missing still; Your thumb put in Frank's mouth; if then He bites you, it is Will.''

For the truth of the above, I refer you to William and Francis Madden. Of late, this test has not been necessary owing to William's unrestrained propensity to develop flesh.

Millard.—Why is the Third Ac. the wealthiest room in the house? Because it has one hundred and five pounds of Bullion in it.

#### HOCH DER HEIN.

'Twas to a cosy drawing room,
Where sat a group of four,
That Hein betook himself and
hung
His hat upon the floor.

Himself hung on the words they spoke,
But felt abashed, so shy
That blushes deep suffused his cheek
And tears bedewed his eye.

He hemmed, he hawed, he coughed, he drummed
His fingers on the chair:
So out of place, he wished himself
'Most anywhere but there.

Though swaying in a rocking chair, He seemed to find no rest:

His legs he crossed this way and that,

His hands, another pest,

He clinched, he crossed, he thrust into

His pockets all in turn.

In his embarrassment he sought

The weed that's made to burn.

He lit upon his pipe, a match
He lit upon his shoe:
He smoked his pipe till it went
out,
And then—he went out too.

### The Base-Ball Season.

The sun shines out, the air is dry,
And hard becomes the ground:
The base-ball season's started, and
The leather's flying round.

The campus is just crowded with
Aspirants after fame
Evolving curves and smiting sphere

Evolving curves and smiting spheres In hopes to win each game.

The 'Varsity will have a team
Of which we may be proud:

Each man with courage, science, skill,

Is handsomely endowed.

'Tis Eddie Davin that is "cap;"
You know that he's the stuff:

He never blows, yet says his men Are diamonds in the rough.

The second nine are hummers too, We call them the Reserves:

The teams that meet this lively bunch

Will look like canned preserves

When inning number nine is o'er
And they are on the run
To tell the sporting editors

To tell the sporting editors
What P. C. R. have done.

Costello has a likely lot,

The third team his is called:
Opposing nines that cross his path
Are destined to be stalled.

A fourth team under Julio From Cuba's sunny clime Will lead all foes a merry chase

Will lead all foes a merry chas For vict'ry every time.

The Junior League of forty kids Will battle for a flag:

Each club maintains the other three In it will strike a snag.

To old traditions highly prized Let each and all prove true,

And proudly wave on many a field The dear old Red and Blue.

M. J. RELIHAN.

### List of Passes, Distinctions and Honor Certificates,

AT THE

### THIRD TERM EXAMINATIONS.

HELD IN

### APRIL, 1903.

To secure a Pass a Student must get 60 per cent.; to obtain a Distinction it is necessary to get

Certificates are given to Students who have obtained 80 per cent. in two subjects, provided they pass, i. e., obtain 60 per cent, in the other subjects of their course.

Both oral and written examinations have been taken into account for the Passes and Distinctions

of the following lists.

#### Crammar Class.

#### DIVISION B.

BRUNNER, A.-P., Geog., Hist., Arith. D., Rel., B. Hist., Draw., Pen.

CUMMINGS, C.—P., Rel., Eng., Arith., Draw., Pen. D., B. Hist., Hist., Geog.

Doris, G.-P., Rel., Draw., Pen.

DRAKE, R .- P., Hist., Geog., Eng., Arith., Draw., Pen. D., Rel.

DRAKE, F .- P., Eng., Arith., B. Hist. D., Rel., Geog., Hist., Draw., Pen.

D., Rel., B. Hist., Geog., Hist., Arith. GEIER, J.-P., Eng.

HOUZE, R. J.-P., Rel., Geog., Hist., Eng., Arith. D., B. Hist., Draw., Pen.

HUBER, J .- P., Rel., Geog., Hist. D., Draw., Pen.

LHOTA, J.-P., Eng., Draw., Pen. D., Rel., B. Hist., Geog., Hist., Arith.

MALONEY, J.-P., B. Hist. D., Rel., Draw., Pen.

D., Rel., B. Hist., Geog., Hist., Arith. MAYER, A.-P., Eng.

McCook, J.-P., Geog., Hist., Draw., Pen. D., Rel.

More, G.-P., Rel., Arith., Draw., Pen.

PETGEN, L .- P., Rel., Draw., Pen.

PEYRONNEY, M.—P., Eng., Draw., Pen. D., Rel.

Romanowski, J.-P., Pol. D., B. Hist., Geog., Hist., Draw., Pen.

LAUER, F.-P., B. Hist., Geog., Hist., Draw., Pen. D., Rel.

Tomaszewski, J.-P., Draw., Pol. D., Rel., B. Hist., Geog., Hist., Arith., Pen.

WALSH, J. P .- P., Rel., Eng. D., B. Hist., Geog., Hist., Arith., Draw., Pen.

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### Pittsburg College Bulletin.

Vol. IX.

Pittsburg, Pa., June, 1903.

No. 9.



We hail the glorious flag
Our gallant fathers bore
At Lexington's first fight
And Santiago's shore.
In our loved country's need
We'll bear it to the front
And, 'neath its starry folds,
Sustain the battle's brunt.

Then run it up the staff
And fling it to the breeze:
In triumph may it wave
At home and on the seas!
Unblemished pass it on
Adown the ranks of time,
That nations may respect
Our flag in every clime.

H.

### St. Thomas On The Holy Ghost.

As our divine Lord, before leaving this world, handed over His mission for completion and perfection to the Holy Ghost, Who in the work of creation "adorned the heavens" and "filled the whole world," so the present Pope, the vicar of our Lord, having followed his Master as closely as possible in His efforts for the salvation of souls, in an encyclical which he thought would be his last, dedicated his undertakings to the Holy Spirit, that he might bring them to maturity and fruitfulness. And he did this by an appeal for increased devotion to the Holy Ghost, well aware that by this devotion the reign of the divine Paraclete would be increased, and, in consequence, the minds of men would be enlightened to see and admit, and their wills led to fulfil, all that he wrote and urged under the special guidance of the same Holy Spirit. But there is an old saying, "ignoti nulla cupido," and it is alas, too true that the Holy Ghost is not sufficiently known. Considering this the cause of the lack of devotion to Him, the Pope insisted that more be learned concerning the wonderful character and works of the Third Person of the Ever-blessed Trinity. This knowledge, he saw, would necessarily bring with it a love which would express itself in devotion, for sic nos amantem quis non redamaret? To practise fruitfully and to spread devotion to the Holy Spirit, we must first lay a good foundation by a thorough study of the Blessed Trinity; secondly, we must make a special study of the Third Person, acquainting ourselves with the great works which are specially attributed to Him; and, thirdly, we must fulfil our other duties, since it is impossible not to love one who loved and loves us so ardently; and it will make us delight in, and spur us on to, the fulfilling of them.

In all this our best guide and model will be the angel of the schools, St. Thomas, whose doctrine we can say with truth was dictated by the Spirit of Whom it treats, and whose life is a perfect model of that constant fidelity to the inspirations of grace, which is the soul of the devotion to the Holy Ghost. To him we shall go for knowledge and try to acquire it in the same Spirit in which and through which he gave it forth; and in taking him as our instructor we chose one who, as Pope Leo says, embraces all that was said before him and whom we do well to imitate, but whom we shall never be able to equal, much less excel. "Doctrina quidem est tanta, ut sapientiam a veteribus defluentem, maris instar, omnen comprehendat. Quidquid est vere dictum aut prudenter disputatum a philosophis ethnicorum, ab Ecclesiae Patribus et Doctoribus, a summis viris qui ante ipsum floruerunt, non modo ille penitus dignovit sed auxit, perfecit, digessit tam luculenta perspicuitate formarum, tam accurata disserendi ratione et tanta proprietate sermonis, ut facultatem imitandi posteris reliquisse, superandi potestatem ademisse videatur."

Indeed, St. Thomas not only gives the principles, but the complete

doctrine of the Holy Ghost set forth in modern books. The Gift of Pentecost of Mexhler, considered a model, is an abstract from St. Thomas. The grand treatise of Froget, on the Indwelling of the Holy Ghost in the Souls of the Just, is, as the author himself says, resumed in one article of the Summa, and the whole treatise can be said to be an enlargement of this article by means of St. Thomas himself; and Gaume delights in attributing all the good in his comprehensive work, L'Esprit Saint, to St. Thomas. It is very useful to remember this as well in order to know the source of all the doctrine on the Holy Ghost as to see that the great tribute paid to St. Thomas in these our days, is well deserved.

Now, it is in the Summa—every article of which, according to Pope John XXII., is a miracle—that St. Thomas gives us the fullest treatise on the Holy Ghost, speaking of Him in the three chief parts into which that work is divided. Having proved His existence as a distinct Divine Person in proving the existence of the Blessed Trinity, he proceeds to speak of Him in particular, embracing the whole doctrine on His personality in the three chief names given to this Divine Person, viz., Holy Spirit, Love and Gift. Here, too, he proves the Filioque, of which he is the special champion, for it is to him we may well ascribe the greatest part of the wonderful success arrived at on this point of controversy in the council which was held just at the time of his death.

After this, he speaks of the mission of the Holy Ghost, showing that it has reference to something temporal, and hence differs from His procession; and then distinguishing between visible and invisible mission, he proves that the invisible mission takes place by sanctifying grace, and by it alone. Here it is that he gives the grand resumè of the doctrine of the indwelling of the Holy Ghost, explaining this indwelling to be a special presence, proper to the rational creature, different from the ordinary presence of God in all creatures by essence, presence and power. The Holy Spirit, he says, is substantially present in the soul; He is there, not merely by His gifts, but also in person. "In ipso dono gratiae gratum facientis Spiritus Sanctus habetur, et inhabitat hominem. Unde ipsemet Spiritus Sanctus datur et mittitur." He is in the soul, not only as acting there, as efficient cause, but as its soul, as its host and friend, as the object of its knowledge and love.

Then, telling us what is meant by visible mission, he shows the fitness of the Holy Ghost's visible mission, at the same time pointing out in what it differs from the same kind of mission predicated of the Son, the Latter being sent as the Author of sanctification, whereon the Holy Ghost was sent visibly to signify the presence of this sanctification. In the rest of the first part, he tells us what role the Holy Ghost plays in the production, distinction, preservation and government, of creatures.

Passing to the second part, which treats of the motion of the rational creature to God, he demonstrates conclusively the necessity of the invisible

mission, from the fact that the end of the motion is a supernatural one; and he clearly outlines and explains the various effects of this mission, viz., the pardon of our sins, that is, justification. This justification takes place by the deification of the soul by means of grace, which, making us sons of God, gives us a right to the celestial heritage: si filii, et haeredes. And as this heritage is to be acquired by our works, so that besides a supernatural being, supernatural principles of operation are required, he explains how these are given to us in the Theological and Moral Infused Virtues and Gifts of the Holy Ghost, showing at the same time how, through these faculties, the Holy Spirit works out acts of virtues, called "Fruits of the Holy Ghost" and "Beatitudes," which latter are also fruits, but more exquisite and, as it were, picked ones, and hence are ascribed to the Gifts, whereas the former are ascribed to the Virtues. He finishes the second part by a complete exposition of the gratiae gratis datae.

Finally, in the third part, which treats of Christ, the way by which man is to go to God, Ego sum via, he describes the operations of the Holy Ghost in the holiest and most lovable of all pure creatures, the mother of Christ, Mary; in Jesus Christ Himself; in His Mystical Body, the Church, and in the means of sanctification which Christ left to this Body, namely the Sacraments.

Thus is the Holy Ghost depicted in the Summa. Proceeding from the Father and Son from all eternity, true God from true God, He is the cause why the Holy Trinity goes out of itself, so to speak, and communicates its goodness to creatures; and since God does all for His own glory, gloriam meam alteri non dabo, the Holy Ghost, who completes the circle of the Blessed Trinity, also completes the circle of the procession of creatures from, and back to, God; for, through the rational creature, by grace given through Christ by the means He established, namely, the sacraments, all things are reduced to the formal glory of God, which is at the same time man's supreme happiness in heaven, of which he gets a foretaste by those special acts called the Fruits and Beatitudes.

A similar plan is followed in the Summa Contra Gentes, and the doctrine in this wonderful work has the advantage of being contained in nine chapters, which are as deep as they are concise and clear. The last three of them are especially adapted to draw us to love in return the One whose love for us they so clearly depict.

Considering, in these three articles, first, what the Holy Ghost does for creatures in general, he proceeds to tell us what this Divine Spirit does for us in particular, showing that He is not only the author of all of God's gifts to us, but even of our recognition of these benefits. And since the whole matter of the articles is furnished by Scripture, and the reason running through the whole series of attributions is the simple one of the Holy

Ghost's proceeding by way of love--the mutual love of the Father and the Son—we have in them an abundant material to meditate upon.

Regarding creatures in general, he says that the Holy Ghost is the cause of their existence; for God produces them because He wishes to communicate His goodness, and He wishes this because He loves His goodness. This love is precisely the Holy Ghost, Who proceeds, as St. Thomas puts it, per modum amoris quo Deus amat seipsum. Hence Scripture says: Emitte Spiritum tuum et creabuntur.

Since love has a motive and impulsive force, impelling the will of the lover towards the thing loved, all motion in creatures from God is attributed to the Holy Ghost. Wherefore, He is the cause of the first change in created matter, viz., the production of different species, which fact Scripture signifies when it says that the "Spirit of God moved or brooded over the waters," that is, over the first matter, as the principal of motion.

For the very same reason, the government and propagation of creatures are ascribed to Him, and since governing of subjects is the proper act of Lordship, St. Paul says: Dominus Spiritus autem est, and we say Credo in Spiritum Sanctum, Dominum. We add vivificantem, for it is the Holy Ghost that produces life, since life is especially manifested in motion, and we said that all motion is attributed to the Holy Ghost.

Passing to the consideration of the rational creature in particular, St. Thomas shows how all the benefits conferred on man by God are aptly ascribed to the Holy Spirit, the *Dator Munerum*. Whenever we are in any way made like unto a divine perfection, that perfection is said to be given to us; consequently, since by loving God we are made like unto the love by which He loves Himself—which love is the Third Person of the Ever-Blessed Trinity—the Holy Spirit is given to us; St. Paul expresses this truth in the words: Caritas Dei diffusa est in cordibus nostris per Spiritum Sanctum qui datus est nobis. The Holy Ghost and charity come to us together.

Since a creature is kept in being by the same principle that gave it being, the Holy Ghost must be said to preserve charity; so that He must be in the soul where charity is, because where an effect of God is, there He is Himself. Wherefore we read: nescitis quia templum Dei estis, et Spiritus Dei habitat in vobis. Not only does He Himself come into our souls, making them His dwelling, but He brings the whole Trinity into them, because He makes us lovers of God, and the object loved is in the lover. Hence, our Lord said: Ad eum (i. e. diligentem Deum) veniemus, et mansionem apud eum faciemus.

Moreover, through the Holy Ghost we are in God, since the Blessed Trinity cannot but love those whom It made its special lovers by the Holy Spirit; as He loves us, it again holds true that the loved is in the lover; and since this a special love, we are in a special manner in the Holy Trinity. Consequently, we read in St. John: Qui manet in caritate in Deo manet, et

Deus in eo; et in hoc cognoscimus quoniam in eo manemus et ipse in nobis, quoniam de Spiritu suo dedit nobis.

From this great friendship which exists between God and us, it first of all follows that no enmity can exist between us and God, *i. e.*, our sins are forgiven; and, moreover, all of God's goods become ours. He communicates to us His secrets, wishes us well by a wishing that is productive, and even adopts us as His sons; and since it is to the Holy Ghost we owe the existence of this friendship, it is to Him we must attribute all the benefits that flow from it.

In Him then sins are forgiven: Accipite Spiritum Sanctum, quorum remiseritis peccata remittuntur eis. Consequently, those who blaspheme the Holy Ghost, blaspheme and reject the one who forgives sins, and it is no wonder that we read in Scripture that their sin is not forgiven in this life or in the next.

It is the Holy Ghost that reveals to us God's secrets: Scriptum est quod oculus non vidit, nec auris andivit, nec in cor hominis ascendit quae praeparavit Deus iis qui diligunt illum: nobis autem revelavit Deus per spiritum sanctum; and since man's speech is according to his knowledge, the one who gives the latter gives the former, so that the Holy Spirit is said to speak through the prophets.

Finally, we can say that He gives us all of God's gifts, bestowing on us the greatest of all, namely the being sons of God and brothers of Jesus Christ: spiritum adoptionis filiorum in quo clamamus, Abba, Pater.

After receiving such gifts from God dwelling in us through the operation of the Holy Ghost, we should be most attentive to our Divine Guest and do His every wish and desire; and here again the Holy Ghost is our helper. He it is that keeps us continually occupied with our guest and friend by contemplation, giving us in this occupation solace in all the sorrows and troubles of life: Paraclitus autem spiritus sanctus. He moves us to attend to the least desire of Our Guest, the desires being the Commandments; and He does this sweetly and gently, because He does it by love. So that it is rightly said of the Holy Ghost: Ubi spiritus domini, ibi libertas, for we never act as freely as when we act out of love.

From all this I think it is clear that in studying St. Thomas we can best acquire knowledge of the Holy Ghost. The life of this holy doctor is a perfect model of what this knowledge should lead us to. He learned only to love, and because he loved he desired to know more concerning the object of his love; and so completely did love penetrate his studies that he is said to have written and taught in a perpetual ecstasy. We can sum up his whole life in saying that it was a continual devotion to the Holy Ghost, for in it the spirit of the world, of the flesh, and of the devil, had no play, but all was guided and regulated by the Spirit of God, and this is the essence of the devotion to the Holy Ghost.

We should, therefore, study St. Thomas, and begin with a sincere love of the Holy Ghost. This love will spur us on to knowledge, which in turn will increase our love. And loving the Holy Ghost ardently, we will try to get others to love Him also; and knowing Him and His lovableness, we will know how to draw to the love of what is most lovable, love itself, the Holy Ghost.

JOHN J. SCHROEFFEL, '96.



### The Chivalry of the Middle Ages.

During that period of the world's history known as the Middle Ages, Chivalry, or Knighthood, a military institution with a moral object, and governed by fixed laws and customs, prevailed throughout the whole of Western Europe. This institution forms a remarkable feature in the history of that still more remarkable period.

The early history of Chivalry is involved in obscurity. The account of the manners and habits of the ancient Germans, as narrated by the historian Tacitus, presents a striking analogy to some of those which comprised the essential elements of true Chivalry. One writer inclines to the belief that the idea of Chivalry originated with the Saracens in Spain; another, with the Goths; another ascribes to this institution a Scandinavian origin; and still others think it had its origin in Armorica, beneath the sunny skies of France. So various have been the conclusions arrived at on this interesting subject. However, the leading principles by which it is distinguished, may be found among the manners and customs of the Gothic nations, who regarded the profession of arms as the only honorable occupation, and who were remarkable for the delicate and respectful gallantry which they manifested towards the female sex.

Chivalry was, undoubtedly, embodied in a form and regulated by certain laws during the Feudal System, and afterwards ripened into maturity and attained the zenith of its splendor during the Crusades, at which period it assumed the aspect of a religious institution.

The very mention of the term Chivalry presents to the mind a host of lords, priests and abbots, together with a long train of religious ceremonies; of deeds of arms and daring enterprise; of jousts and tournaments; of tales of love and valor; of stately baronial castles, their halls thronged with knights, squires and ladies, together with numerous retainers and vassals.

No human purpose can be conceived more magnanimous or more truly noble than the paramount objects of Chivalry. This institution included within its scope a love for the profession of arms and for military renown, elevated and ennobled by a zealous desire to protect the weak, to rescue the oppressed from oppression, to check malicious designs, and to punish the dastardly deeds of the lawless, to avenge the wrongs of the widow and

the orphan, and to array the uncultivated in the pleasing raiment of polished refinement. In its institution, it blended religion with noble ideals and the highest sentiments of honor. It first inculcated devotion and reverence to those fair beings who, save in their beauty and gentleness, have no defence. In fine, it combined, in its component elements, valor, honor, courtesy and religion.

The warriors of chivalrous times—and all that had any pretentions to rank or character were then aspirants to military fame—submitted to a lengthy probation before they were admitted to the extraordinary privileges When about the age of twelve, the youthful aspirant to of knighthood. knightly honors entered upon the office of page, which he held for two years. During this period, he had to learn modesty, obedience, skill in horsemanship, and the use of those weapons which some day he would have to bring with him into the battlefield. This elementary period passed, the more onerous duties of squire commenced. The squire was required to engage in the exercises best fitted for exploits in war. We read in the life of Boucicault that, when a squire, he was taught to spring upon a horse while armed at all points; to practice running; to strike for a length of time with an axe or club; to dance; to throw somersaults when entirely armed; to mount on horseback behind one of his comrades, by barely laying his hand on the rider's sleeve; to raise himself between two partition-walls to any height, by placing his back against one, and his knees and hands against the other; to climb a ladder on either side without once touching the rounds with his feet; to throw a javelin, and to pitch a bar. At twenty-one he was qualified for knighthood. After a bath, symbolical of purity, he received a white tunic, denoting the innocence which he was to preserve; a red robe, the blood he would have to shed; a black robe, the death which awaited him. A fast of twenty-four hours prepared him for the sacraments of Penance and the Blessed Eucharist. He then advanced to the altar and knelt before the lord who conferred Knighthood upon him by striking him thrice upon the shoulder with the flat of his sword, and saying to him: "In the name of God and St. Michael, I dub thee Knight; be faithful, bold, and The newly-made Knight was then arrayed in gilt spurs, coat of mail, breast-plates, arm-pieces, gauntlets, and last of all was presented with Having vowed to be faithful to God, to the king, and to ladies, he put on his helmet, mounted his steed, brandished his lance, and flourished his sword. Thenceforth his life was to be marked by three leading features; valour, love, and religion, taken in their most comprehensive sense.

Chivalry had a most potent influence for good during the Middle Ages. It introduced a better understanding between states, and asserted the sacred character of covenants and truces. If it did not decrease war, it made war

more honorable, and lessened the cold barbarity with which war was often undertaken. It championed the cause of oppressed poverty and injured innocence. It inspired feelings of respect for the female sex, and taught the youth of both sexes to set marriage lefore them as an honorable and holy state, to be entered upon after a series of trials had proved the youthful warrior worthy and his bride faithful. Literature received a new impetus. the twelfth and thirteenth centuries, upwards of one hundred and eighty chroniclers appeared to record the history of their times: to them we owe graphic and living pictures of contemporaneous events. From the contact of Eastern and Western knowledge, greater knowledge arose, and the field of science was enlarged. Travels to distant quarters of the globe suggested expeditions to hitherto unknown marts in the interest of trade and commerce. Virtues opposed to the vices of the times were professed and practised.

When a Knight was unfaithful to his vows, he underwent the infamous penalty of degradation. In presence of twenty or thirty Knights without reproach, a king-at-arms accused him of broken faith. In full armor he was placed on a scaffold, having before him his shield reversed and hanging to a Twelve priests chanted the Vigils of the Dead: at the end of each psalm, the heralds-at-arms stripped him of some of his armor, and finally broke his shield. The king-at-arms poured a basin of hot water over his head, as if to efface the character of Knighthood. The unhappy man was then let down by means of a rope to the foot of the scaffold, where he was extended on a bier and covered with a pall. The judges, clad in mourning. proceeded to the church, where the priests recited the Office of the Dead.

The history of Chivalry has a peculiar interest to the Catholic of modern times. Its perusal inspires him, or should inspire him, at least, with a portion of that zeal for faith which filled the valorous knight centuries ago, when he abandoned home, friends, and relations, and endured much peril, labor. and suffering, in order to struggle in Palestine or elswhere for what he believed to be the cause of God.

The chivalrous deeds of medieval times present a marked contrast to this modern age of commercialism-an age, when war, instead of bringing relief to the oppressed, too often heaps tortures and miseries upon peaceful people, being waged solely with a view to the aggrandizement of territory.

Whatever opinions moderns may entertain of Chivalry, it is an indisputable fact that it had a powerful influence in producing a favorable change in the manners of society. It infused humanity into war at a time when men made it almost the business of life; it introduced courtesy of manners among those who possessed but little refinement; it fostered, by its maxims, a delicate sense of honor, and a scrupulous adherence to truth; it inspired tenderest and most respectful feelings towards the female sex. In fine, this singular institution seems to have been a mighty instrument under

the guidance of the Omnipotent in effecting an amelioration—moral, social, and political—in the condition of modern Europe, and in advancing the general civilization of the whole world.

CHAS. M. KEANE, '06.



### A Southern Episode.

It is a spring twilight in the South. The scent of orange blossoms and jasmine fills the air. The fresh-fallen dew seems to revive all nature; a bird is singing a vesper song down the glade, and the croak of the frog and lisp of the katy-did, with the drone of the myriad other insects, lull the senses into a state of tranquillity, with which the essence of the poppy cannot be compared. The sun is disappearing in the West in one of those spans of glory which have been the despair of artists for centuries to portray; its beauties are reflected in the water in a thousand different lights and shades, tranquil and bold, mystical and tantalizing. The inspiration of such a scene as this can be compared only to that we experience when we enter some vast cathedral, with the sun peering in through the soft-tinted windows, and the organ pealing forth in majestic, yet pleading and plaintive, tones, as if touched by the hand of a St. Cecilia.

We have been paddling down stream all day, and are now looking for a place to spend the night. The low Southern moon, which has risen just above the horizon, casts a silvery radiance over the whole scene, and is reflected down deep in the water. Presently we hear music borne across the river by a soft Southern breeze, rising above the hum of the insects, yet strangely in harmony with it.

We lay aside our paddles, in order to drift with the stream and more thoroughly to give ourselves to the enchantment of our surroundings and the spell of the music. At length, we espy a light through a clearing on the bank, and, guiding our boats thither, we beach it. As we approach the cabin, the music ceases, and a tall, intelligent-looking negro comes forward to greet us.

We tell him we are looking for a place to eat, and sleep for the night, and ask to be directed to his master's house. He tells us the master is away from the large house, which is all closed up, and the next plantation is many miles away; if we can be satisfied in his humble cottage, he will do all in his power to make us comfortable. We readily accept his invitation.

He tells us his name is Lemnel, and introduces us to his mother and father. We sit outside while mammy busies herself preparing our supper, and Lemnel goes to the well to fetch some water. The old man tells us that he and his wife were slaves before the War, and that they had been on the

plantation all their lives. Their old master and his wife died shortly after the War and left a young boy, whom mammy had raised and loved as her own. His name was Tom Lecree, and he was away just now. This is the the reason why the great house is closed up.

We leave early next morning as we have many miles more to sail, and much to do before we can return.

It is now late in the Fall, and we are on our way back, up the stream. We pass many familiar land marks, but everything is changed as if the hand of desolation had been laid upon it; the cold cheerless winds of the forthcoming winter sigh mournfully through the leafless boughs and over the dreary fields. It is dusk, and we are seeking a place of shelter for the night. We see a dim light through the gloom, and steering our boat for the shore, we drag it up on the bank. We knock at the door of an old cabin, and are admitted by an aged negro.

As our eyes become accustomed to the light, we recognize the cabin we stayed in early in the Spring, with Lemnel and his parents as our hosts. We inquire about them from our new-found Boniface, and he tells us the following story:—

"Massa Tom Lecree, a few months afor, war runnin' fur Congress, an,' one day, he ask Lem who he war gwine fur to vote fur. Lem tol' him Massa Darlington, who was runnin' 'against Massa Tom. Dis made Massa Tom mad. He had a powerful temper, an' he struck Lem over de head with his cane. Lem was knocked senseless, an' stayed dat way for de longest time; w'en he came to, he bid his mammy and pappy good-bye, an' went away, an' war seed no more till 'lection time. One nite, he done stop down by de ol' plantashun; no one 'cept Massa Tom knowed jes w'at Lem done, but dat nite all de wite men in de neighborhood took poor Lem out an' tied him to a stake, an' burned him to death. De news of de sad affair spread like wild fire, an,' almost de first to hear about it war de mammy and pappy of poor Lem. Dey did not wait a minute, but wif moist eyes an' bowed head, took farewell ob de ol' plantashun dat had sheltered dem to dere ol' age, an' passed out forever.

"After de burnin," Massa Tom done invited some of his frens to stay wif him over nite at de house, as he war feelin' kind o' queer like. W'en he rapped at de door wif his cane, as he war like to do, there war no response, but the hollow echoes flew frew de empty house. He pushed de door in, an' he soon saw dat de old mammy and pappy, who had lubed him like dere own all his life, were done gone.

"De nex' day, Massa Tom war ridin' in de town, an' met som ob de men what war wif him at de killin,' an dey all tries to make' excuses, sayin' Lemnel disarved to be killed, but ever sence he done got hit on de head, he haint bin' zactly right, and dey might not hab bin so cruel, an dey had some fierce words over it, an' de same ding happen nex' day. Dat evenin,' a cat

stole a bird, and de chillen tied de cat to a stake, an' burned it jes like dere fathers did Lem.

"Massa Tom was ridin' by at de time, an' he drove fro de field like mad, an' set de poor cat free, and gabe the chillen a good scoldin."

"Massa Tom was courten Mistress Juliel, who taught de deestrict school an' de nex' mornin' she gabe de chillen a good scoldin' too, and dis made de wite folks so mad at her dat she had to leave de nex' day. W'en Massa Tom heerd dis, he was powerful sad, an' carried on dreaful. He wanted splain all about it to Mistress Juliel, but now she war gone, so he follow her jes as soon as possible; but when he reached her house, he found she and her folks had had to give up the farm sence she loss her posishun, and he could find her nowhere. Massa Tom kom back looken terrible changed, an,' a few days after, w'en some folks went to de house, dey done found Massa Tom had shot hisself frew the heart."

W. J. HICKSON, '03.



### Visit of Prince Henri de Croy.

On Thursday, May 14, Prince Henri de Croy honored us with a visit. The prince is descended from the royal family of France. His ancestors sought refuge in Germany during the horrors of the French Revolution, and afterwards settled in Belgium. In the latter country, the de Croys rank high in social distinction and enjoy immense revenues from extensive coal mines.

The prince is now visiting the United States for the third time, sight-seeing and examining into industrial conditions and manufactures. For many years he has been personally acquainted with the Right Rev. Alexander Le Roy, Superior General of the fathers of the Holy Ghost, and resided and travelled with many members of the same order in the African missions. After dining with the Very Rev. President and fathers, he spent over half an hour in the recreation grounds, watching the boys engaged in their games and practising gymnastics in preparation for the Field Day. Victor Vislet and Armand and Roger Houze were introduced to him as fellow countrymen. Before his departure, he asked the Very Rev. President to favor the boys with a free afternoon in memory of his visit. This was cordially granted.

That the prince might see some of the gigantic mills Pittsburg justly boasts of, he was taken to Homestead by Father Anthony, Father Stadelman and Father Retka.

100 m

In ammonium chloride, why is the specific gravity one-fourth of the molecular weight instead of one-half?

That is a freak of nature. Charlie, there are others.

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### ...EDITORIAL...

### The Louisiana Purchase.

Many of the periodicals of last month contained powerful essays on the cession of territory made by France to the United States by the treaty of April 30, 1803. A centenary suggested inquiry into the result of that transaction: all agree it has been wonderfully felicitous. Of our countrymen, it is pleasing to note, no one has shown a broader concept of the consequences than our actual President. Into his comments thereon have delved most of the writers alluded to above. Hence, too, they dwelt particularly on the evident truth that the deal was the grandest step ever taken to make ours a strong and resourceful nation, a United States without "entangling alliances" and capable of a Monroe Doctrine. All this is a mere record of accomplished facts, the natural consequence of a move which gave normal action, as it were, to the heart of the U. S., for thereby all states previously under our Government were enabled to act as one being with the Great Central Plain: this land is our inexhaustible granary, where is stored the life-blood of the nation.

For a consideration of \$15,000,000, we acquired almost all the territory involved in the now states of Louisiana, Arkansas, Missouri, Minnesota, Iowa, Nebraska, Oregon, the Dakotas, Indian Territory, Idaho, Kansas, Montana, Washington and Wyoming, -in all 1,160,577 square miles. Jefferson vaguely but correctly judged the prospects of that purchase. congressional message on the subject, he says: "The fertility of the country, its climate and extent, promise, in due season, important aids to our treasury, an ample provision for our posterity and a wide spread for the blessings of freedom and equal laws." Pres. Roosevelt gives a far stronger view of the result, but, of course, history has helped him. The admirable judgment was Napoleon's. Without having even the opportunities of Jefferson to estimate the future of this country, he gave full scope in one sentence to observant statesmen, and forecast what is taking place only in our day. Napoleon said: "This accession of territory strengthens forever the power of the United States, and I have just given to England a maritime rival that will sooner or later humble her pride." He knew there could be no peaceful, safe or normal possession by a foreign power in this land of freedom, and, though he knew it was valvable, he sold it at a price we could conveniently pay. He knew he could not occupy it then, as his armies were all engaged, and he seemed, with a quality belonging to greatness, to take delight in helping to consolidate a great nation. Remark the word "forever" in his statement of our power, and remark that our commercial supremacy lies not in the exportation of manufactures, but in the agricultural productions exported chiefly from the above territory.

#### 45. 45. 45.

### Carnegie's Talk.

Mr. Carnegie has been cited in the public press as judging Jesus Christ and Shakespeare in one breath, giving preference to the latter as the source of his information. It has never been conceded by theology, philosophy or history that wealthy and wise are correlative terms. Nor is there any principle of political economy which may enable a man to estimate rightly the value of purely intellectual and moral worth. How on earth, then a man who has no reputation for scholarly or religious preêminence can, without proof or authoritative support, pose as the arbiter of the loftiest influences in the world, simply because he owns a group of iron mills, is inexplicable. No doubt it is a fad to talk glibly about the most sublime elements of supernatural life, but even "horse sense" should suffice to characterize this as absurd. The callousness of such gush is most potent when we reflect that it is a gratuitous insult to a greater number of Christion people than the number of Carnegie's dollars. It is a great pity that any man should allow money to befuddle his wits and politeness, even if he have no piety. Carnegie has

never shown any scholarship in either Biblical or Shakesperean lore; moreover, he manifests little if any religion by such nonsense. He was quoted lately as saying that he had not said a praper in forty years: this is probably intended to convey the idea that not Providence nor the poor men who spent their sweat in the mills, but Carnegie's sole merit has earned the millions associated to his name. Some journals remarked that he was probably bent on flattering the English when he preferred him to the Savior of the World, but blasphemy is not thus easily excused. The same gracious observation accrues to the blatant professor who lauded Emerson as the foremost prophet of any age, ancient or modern. Here is a coterie of English infidels who are striving to further the "naturalism" of Voltaire and his school—a nature-worship without faith, under the term ethics or popular morality or something similarly silly, but there is far more in earth and Heaven than there is dreamed of in their philosophy.

### The Religion of the Early Britons.

Nothing, perhaps, is more common in all branches of the human family than belief in the supernatural. Every barbarous nation of untaught heathens has its own ideas and worship of the Most High. Plutarch, himself a heathen, marvels at this when he says: "Cast your eyes over the face of the earth; you may there find cities without ramparts, without education, without magistrature; people without fixed habitation, without property, without money; but you will nowhere find a city where the knowledge of God does not exist." This fact, that no race of savages has yet been discovered without some idea of a divinity, is one of the strongest proofs of the existence of God. It seems to show also that the light of God, which was imparted to our first parents, was never entirely extinguished among their posterity, although, when the different tribes were scattered over the face of the earth, it was so sadly disfigured as to be almost beyond recognition. But the fundamental idea of belief in God was left in every heart. And thus it was with the Ancient Britons.

Who they were, whence they came, and at what period, we can only guess. They probably migrated at different times, and in separate bands, from the Baltic shores and from Germany, from Belgium and from Gaul. We draw this inference from the fact that they very closely resembled the inhabitants of those regions in customs and appearance, in language and in religion.

Their religion they seem to have drawn from the nations inhabiting those countries, especially from the Germans, with whose beliefs theirs were nearly identical. The Phoenicians, also, trading with the Britons at an early period, contributed not a few of their fables and superstitions. Their

divinities bear a marked analogy to those of the Germans, and we cannot but think that, at some prehistoric period, the religions were exactly the same. Teutates, called father, was the supreme being. Their lesser gods were Taranis, who controlled the thunder storms, and Heseus, the god of war and battle. Hu, "The Mighty One," is thought by many reliable authorities on the subject, to be a figure of Noah. Beal, or Belinus, was another mighty god, who was worshiped in many curious ways. The Britons obtained their idea of him from the Phoenician idol, Baal. Andraste was the goddess of victory; and Hertha, who protected the harvests, was the goddess of forest and field. In her worship is commemorated the preservation of the animals in the ark during the deluge.

The Britons believed in an almighty, merciful, and powerful god, from whom everything proceeded. They believed in the immortality of the soul. This soul, they claimed, began to exist in the smallest insect. When the body, which the soul inhabited, died, the soul was immediately born again in another body, becoming more advanced at each new birth until in man it reached the state of perfection. They believed that the lower state was a state of evil, but no sin could be committed, because the animal had no choice or reason. They believed that the soul had to undergo this process, to collect the properties and powers of animal life. Man, being endowed with free will, became capable of committing sin. The good were rewarded in the next world by a place whence it was impossible to fall, because the soul, having had experience of evil during life, knew it after death, and therefore, sin had no longer any power over it. They believed also that the soul of the just retained its love of country, and that some even returned, as prophets, to instruct their people and oppose Cythraul, the spirit of all evil. In the beatified state, they still grew in wisdom and goodness, and, consequently, in happiness. The wicked, after death, returned again to the state of evil, assuming a lower grade of being in proportion as they had been wicked on earth.

The Druid priests pretended that they were so favored by the gods as to be able to fortell future events. For doing this, however, they demanded gifts and offerings from the people. The more certainly to receive these gifts, they ordered on a certain day at the beginning of winter, that all the fires in the land should be extinguished, and that they should not be lighted again except with a spark from the sacred fire of the Druids. This spark, however, could be procured only on the payment of a certain sum. No one dared give a delinquent a spark, nor was he allowed to light a fire himself until he had made the required offering. The sacred fire was supposed to ward off disease and misfortune from the house in which it was used. A very strange ceremony was connected with the mistletoe. This plant was held in great veneration by the Britons, and if anyone ever saw it growing on an oak, a very uncommon occurrence, he immediately reported the matter to

the priests, who lost no time in marching to the place in solemn procession. The tree, now looked upon as sacred, was surrounded by a great concourse, and two white bulls, the most beautiful that could be obtained, were tied to it by the horns, preparatory to sacrifice. The chief priest then ascended the tree, and detached the mistletoe with a golden knife; it was received below in a spotlessly white woolen cloth. It was religiously guarded, and the water in which it was afterwards boiled was administered to cattle as a preventive of the plague. After the shrub was secured, the sacrifice was offered. The victims were divided into three parts, one of which was consumed, as a burnt offering; another was given to the owner of the land on which the tree stood; and the third, usually the best part, was reserved for the Druids.

The Druids also professed to be able to decide on the guilt of persons accused of crimes. For this purpose, they set up huge stones so nicely and evenly balanced that in one place a man's whole strength would not be sufficient to move it, while at another, if merely touched with the finger, it would rock. Thus they made the accused appear innocent or guilty at their own pleasure. More than the priests of any other nation of heathens, the Druids pretended to be adepts in the black-art. They made people pass through fire in honor of Belinus. They even sacrificed human life, pretending that the manner in which the victim fell, the quivering of his body, and the flowing of his blood, discovered to them future events. When a chief was sick, they pretended to purchase his life with the life of one of his fellow-men. During war or pestilence, men were offered as a propitiatory sacrifice to that god in whose realm such evil arose. On certain great occasions, huge wicker baskets were made in the rude likeness of men, and were filled with criminals, or, if these were not sufficiently numerous, with innocent men, and all were consumed with fire.

Thus did the early Britons worship with great, though mistaken, zeal until Christianity was introduced and paganism blotted out by the heroic efforts of St. Augustine and his companions.

FRANK J. NEILAN, '06.



#### Reception Tendered to Right Rev. Alexander LeRoy,

SUPERIOR GENERAL OF THE ORDER OF THE HOLY GHOST.

On Friday and Saturday, May 15 and 16, the College entertained within its walls a very distinguished visitor, in the person of the Rt. Rev. Alexander Louis Victor LeRoy, Bishop of Alinda and Superior-General of the Congregation of the Holy Ghost. He was accompanied by the Very Rev. A. J. Zielenbach, C. S. Sp., head of the American province. On Friday morning at 10:30 a reception was tendered him in the College hall. On his entrance he was greeted with three rousing cheers. The entertainment consisted of several selections by the College Orchestra, a piano duet

by the Rev. Fr. Griffin and Mr. Edward Yellig, and a recitation by Master Roger Houze. Just before the *finale*, John F. Malloy, '04, in the name of the fathers, brothers, faculty, and students, read the following address:

"Right Reverend and Very Dear Father General: Holy Ghost College bids you welcome—welcome to this great industrial metropolis—welcome within the halls of this home of classic lore and scientific research. We greet you as a Bishop, a prince of the Church of God, a shepherd of the great fold of Christ. For you this title has not been an empty honor—the mitre not a meaningless ornament; you have worn it as the helmet of a soldier, fighting on the sanctified soil of France for the rights of your spiritual children, and in the wilds of unhappy Africa against the spirits of darkness that hold captive her unnumbered sons. Ages ago a Cyprian, an Athanasius, an Augustine, and a Cyril ruled the north of Africa. Then came a long period of Moslem devastation and of mental and moral darkness. In these latter days God has looked with pitying eye upon that vast country, and sent the rays of His light upon it; and you are among the chosen ones through whom the light has reached it.

"We welcome you then as an apostle. You have hearkened to the cry of the sons of Cham, "O Oriens, veni et illumina!" You have brought to hundreds, nay thousands, of poor infidels steeped in ignorance and barbarism, the knowledge of the true God, and the inestimable blessings brought by the Incarnation. In the prosecution of this noble aim you have left no means untried. But, not satisfied with this, your apostolic zeal has prompted you to labor for the betterment of the colored race in America. You have gathered around you a band of devoted co-workers, and established in Germany and Spain new houses in which generous souls will be trained to continue and extend the work for abandoned souls. And all this you have done undismayed in the heavy losses you have sustained in the death of so many missionaries that every year fall victims to the torrid climate and the exhaustion brought on by ardent zeal for souls; all this you have done despite the fact that your auxiliaries in Hayti were cut down by a devastating fever, and those in Martinique by the terrible eruption of Mt. Pelee.

"But it is chiefly as the head of the Congregation of the Holy Ghost and of the Immaculate Heart of Mary that we welcome you to-day. We look on you as our dear Father, and bear towards you all the feelings of devoted children. We are deeply sensible of the interest you take in us all. We rejoice to have you in our midst. We shall always regard you with sentiments of reverence, love, obedience, and confidence. We ask your blessing on ourselves and our undertakings; and, in the name of the students, the scholastics, the lay members of the faculty, the brothers, and the fathers of Holy Ghost College, the largest and most important institution in your province in the United States, we extend to you an affectionate and cordial welcome."

The Rt. Rev. visitor then arose and made a short address expressive of his appreciation of the welcome extended to him. He said that although this was the first time he had the pleasure of meeting the students personally, he had received at regular intervals the reports sent by the president, and had perused with interest the pages of the Bulletin. He was happy to learn that of those who had preceded them during the twenty-five years of the existence of the college, a great many now hold important positions in this city and state as professional and business men, and especially among the clergy. "It is gratifying to me," he added, "to know that many of the latter have joined the Apostolic Society over which I preside."

He then exhorted the students to walk in the footsteps of their predecessors, to show themselves always worthy of their Alma Mater, to be true and sincere Catholics all their lives long. "This," said he, "is the great end you should always keep in view—this is the principle purpose of a college training—to make you broad-minded, large-hearted, Christian men; men who will be a credit to their Church and to their country; men who will be models of all that is elevated and noble." In conclusion he invoked the blessing of God on the College and all those associated in its work, as well as on the students and their parents. All reverently knelt whilst he bestowed on them his episcopal benediction.

The Rev. President then announced that as a mark of favor the superiorgeneral had declared a half-holiday, and had promised to assist at the field sports on the following day. This announcement was received with enthusiastic applause. After the orchestra had rendered the lively strains of "Ha-Choo," the visitors retired.

J. F. M.



#### FIELD DAY.

The annual Field Day, held on May 16th, may be regarded as the most successful ever held on the College grounds. The day was an ideal one for sports. Old Sol in all his splendor enhanced the occasion with his continual presence. Over 1000 enthusiastic spectators wended their weary way over the shaggy crags of the old Bluff, despite the intense heat, to witness the contests; it is needless to state that their most sanguine expectations were more than realized. There were over one hundred contestants, each of whom was in the finest condition, thanks to the able training of Professor O'Neil. The track was somewhat heavy and rendered record-breaking impossible; nevertheless, the various items on the programme were pulled off with great éclat.

There were present many distinguished visitors, including the Rt. Rev. Mgr. Le Roy, titular bishop of Alinda, Africa, and Superior General of the Society of the Holy Ghost. This was Bishop Le Roy's first visit to our

country; and he was decidedly impressed with the proficiency shown by the American youths in field sports. He was accompanied by Very Rev. Fr. Zielenbach, Provincial, and several of the local clergy.

Previous to the sports, which began at 2 o'clock, the young athletes were photographed in several groups. The races and the events in general were spiritedly contested, and the participants were repeatedly applauded. At 4 o'clock, the remaining field events were postponed until the following Monday, to give the spectators an opportunity to witness the gymnastic exhibition. It included feats on the Roman ladders, and parallel bars, and fancy drills, diversified with comic interludes by students dressed up as clowns. It was conceded by all that the gymnastic programme was the finest ever seen in Pittsburg. The daring feats of the agile youths were roundly applauded by the delighted spectators.

The postponed events were pulled off on Monday afternoon. The keenness of the competition was even more marked than on Saturday, especially in the 220 yards' run.

On the following Wednesday, our Very Rev. President distributed sixtysix valuable prizes to the successful candidates. Amid the applause of the students, he complimented the winners, the various committees in charge of the meet, and the very efficient training of Mr. O'Neil.

Father Hehir also expressed the thanks of the College to the young ladies who were in charge of the Refreshment Stand, and paid a well-deserved compliment to Professor Weis and the College Orchestra, for the music furnished during the day.

Results of the meet: -

SENIORS.

100 yards—Fandraj, Costelloe, Costello. Time, 10 2.5 seconds.

Hurdle race—Fandraj, L. Murphy, Neilan. Time, 17½ seconds.

220 yards--Costelloe, Roehrig, Davin. Time, 26 seconds.

440 yards—Neilan, Davin, Hayes. Time, 55 2.5 seconds.

880 yards—Neilan, Davin, Hayes. Time, 2:21.

High jump—Costelloe, Neilan; Gwynn and Murphy tied for third place. Height, 5 feet 3 inches.

Broad jump—Costelloe, Fandraj, Smyth. Distance, 18 feet 4 inches. Hop, step, and jump—Smyth, Fandraj, Costelloe. Distance, 40 feet 4 inches.

Base ball throw—Keating, Creel, Davin. Distance, 111 yards.

Pole vault—Neilan; Slater and Smyth tied. Height, 8 feet  $7\frac{1}{2}$  inches. Relay race, day students v. boarders—won by boarders, Neilan, Keating, Costello, Smyth.

JUNIORS.

100 yards—Collins, Smyth, Arens. Time, 11 1.5 seconds. Hurdle race—Smyth, Arens, Collins. Time, 19 seconds.

220 yards - Collins, Smyth, Schmitz. Time, 25 1.5 seconds.

High jump—D. Murphy; Collins and Spengler tied. Height, 4 feet 8 inches.

Pole vault - Spengler, Vislet, Schmitz. Height, 7 feet 1½ inches.

#### MINIMS.

100 yards—R. Drake, Madden, F. Drake. Time,  $13\frac{1}{2}$  seconds. Hurdle race—R. Drake, Madden, F. Drake. Time, 15 1.5 seconds. 220 yards—R. Drake, F. Drake, Turnblacer. Time, 30 1.5 seconds. High jump off springing board—R. Drake, Turnblacer, F. Drake. Height, 6 feet 3 inches.

Sack race—Creighton, Smyth, Turnblacer.

Comedians—Zaremba, Harding, Malloy.

Gymnastics—McGuigan, M. F. Fitzgerald, Vislet, Rutledge, R. J. Houze.

We beg to thank our friends for the handsome prizes they offered for competition:—

Very Rev. President, Father Hehir, Silver Cup; Rev. C. Tomaszewski, Universal Classic Manuscripts and Diamond Pin; Rev. D. J. Fitzgibbon, Satchel; Rev. J. Willms, Bust, Mary Stuart; Rev. E. Galway, Bust, L'Hiver; Rev. M. Ward, Mantel Clock; Mr. W. Totten, Box in the Alvin Theatre, May 20; Mr. E. H. Kempf, Gold Chain; Mr. P. J. Fahey, Gold Chain; Mrs. Gusky, Solomon & Co., George S. Haines Co., Dress Suit Case, each; Mrs. Weisser, Mansmann Bros., Mr. H. J. Lynch, Surprise Store, Mr. G. L. Bennett, Silk Umbrella, each; Kaufmann Bros., Punching Bag; Grafner Bros., and Mr. F. Klein, Gold Stick Pin, each; Mr. T. A. Delaney, Mr. L. Emanuel, and Mr. George Frecker, Box of Cigars, each; C. C. Mellor & Co., and Mr. F. Bechtel, Mandolin, each; Mr. W. S. Brown, Ping Pong Set; R. and W. Jenkinson Co., Cigar Stand; Demmler Bros., Shaving Set; Mr. Otto Helmold, Safety Razor; W. J. Johnston Co., Gent's Dressing Set; Gillespie Bros., Bust, Nero; Mr. J. Horne, Silver Fruit Stand; Kleber Bros., Bugle; News Co., Catcher's Mitt; Mr. Leo McTighe, First Baseman's Glove; Mr. D. Maginn, Gold Links; Mr. Bernard Johnston, Desk Clock; Mr. L. S. Zahronsky, Fountain Pen; Mr. M. Walsh, Seal Skin Pocket Book; Mr. J. Fleming, Perfume, etc.; Eisner & Philips and Mr. J. J. Freund, Sweater, each; Mr. J. C. Grogan, Fancy Stein; Rev. C. J. Plunkett, Ivory Paper Knife; Mr. J. Schlelein, Silver Shaving Mug and Brush; Mr. A. Franz, Kern Shoe Store, Stewart Bros., Lang, Diamondstone & Co., Laird, Base-ball Shoes; Mrs. Kirner, Prayer Book; Bindley Hard Ware Store, Base-ball; May's Drug Store, Silver Knife; Pickering, Ornamental Vase.

The Committee in charge of the distribution of tickets marked their appreciation of efforts made to dispose of tickets by presenting to Mr. H. H.

Malone an Ebony Toilet Set; to Mr. P. J. Dooley and Master Charles Mayer, Ebony Ink Stands; to Mr. J. J. Burke, a Gold Pen; to Master Ralph Drake, a Gold Ring; and to Messrs. W. Fandraj, J. Dekowski, F. Cawley, R. T. Ennis, and T. A. Curran, Fountain Pens. To the efforts of these young gentlemen is largely due the record-breaking attendance at the field sports and gymnastic exhibition.



## s OBITUARYs

REV. FRANCIS WOLFGANG SCHWAB, C. S. SP.

Died May 23, 1903.

The Rev. Francis W. Schwab, pastor of St. Anthony's Church, Millvale, died Saturday morning, May 23, at St. Francis' Hospital, after four months' Father Schwab was born in Fribourg. Baden, October 1, 1844. When still quite young, he ardently desired to work for the salvation of souls in a missionary order: on broaching the subject to his parents he received no encouragement. As time went on, the desire grew stronger, and the opposition of his parents increased. At length, at the age of thirteen, he decided on quitting home and joining the Order of the Holy Ghost at the mother house in Eleven years later he was ordained priest and admitted to profession. Since that time he has filled several important offices. He was professor of classics in the college of Marienstadt, Germany; pastor of St. Boniface's, Piqua, O.; St. Mary's, Detroit, and St. Anthony's, this city. He shared in the founding of the college, and was for many years a trustee of this institution. Endowed with wonderful vitality and indefatigable zeal, Father Schwab was a magnetic pulpit orator, a profound theologian, a skillful organizer, and an enthusiastic champion of every good cause.

> Susan M. Flanigan. Died May 22, 1903.

Mortimer W. Flanigan, '99, has our profound sympathy in the loss of his sister Susan, and cousin Miss Curtin, both called away so suddenly in the elevator accident May 22, 1903. In his sermon at the funeral services, Father Devlin, of St. Stephen's Church, paid a glowing tribute to the edifying lives of both young ladies, and spoke words of genuine comfort to their sorrowing relatives. Rev. H. J. McDermott represented the college at the solemn high mass for the repose of their souls. R. I. P.



You all know John \* \* \* \* \* \* \*,

Our mirth-provoking clown,

And will regret to hear that,

When coming into town,

He was viciously assaulted
Upon the public street
By a ram that gave no quarter
And never knew defeat.

John's fond of fun and frolic,
And peaceably inclined,
Yet to fight you can persuade him
If he makes up his mind.

Some say he loves a tussle

Much more than meat or

drink,

And is handier with his fists than The majority would think.

Thus far he beat all foemen
That met him face to face,
But in the last encounter
He came out second place.

As he was ruminating
The lessons of the day,
He suddenly was butted
In a most promiscuous way.

He felt as if a street-car

Had struck him in the rear:
High in the air he mounted,
Then landed on his ear.

And as he thus lay prostrate
Nigh dazed upon the street,
He felt his body pounded
By many twinkling feet.

Each time that he attempted

To rise from off the ground,
The battering ram went at him

And scored another round.

At length the foe exhausted
Began to pant for breath,
And John, to fool th' assailant,
Lay still as if in death.

The ram retired in triumph
. To other scenes of fray,
Quite proud of his great prowess
And the victory of the day.

And John recuperating
Began to realize
Th' extent of damage done him
By that imp in ovine guise.

He shed full many buttons,

His pants were rent in 'twain:
His derby once so handsome
He'll never wear again.

His body 's black with bruises,
'Tis sore he still declares:
His face is up for alte—

His face is up for alterations and repairs.

And now he's taking action
'Gainst the owner of the ram
In his own peculiar fashion
In the court of Uncle Sam.

He claims that he's entitled
To four dollars for four feet
Of property a-butting
Upon the public street.

Early thus described the stethoscope which Doctor Hickson used in examining candidates for the track team:—

It is a sort of microscope which a doctor uses, to look into a patient's chest with his ear.

That ladies should paint we acknowledge
Is a right that they justly may claim;
But when Bronco resorts to cosmetics
We cry out with emphasis, "Shame!"

Professor.—What is a vacuum? Sophomore.—A Freshman's head.

How many eggs did you eat, Caesar?

Professor.—Have you read Shakespeare? Garry.—No; but I've Red Raven Splits.

Being in need of mucilage, Martin Lanz went to the stationery office and asked for a bottle of miscellaneous.

On Plassey's plains the Hindoo force went down At valiant Clive's assault, as reed Before the wave: to save his hide, the Nabob turned tail and fled with camel's speed. Did he, Eugene?

Eddie, how did the lady wheel herself in a barrow over the Falls?

There was a small tot who said: "Rats
Are dear little pets. I hate cats.
I'll keep just a pair
In my desk with all care."
When they are up his books, he said, "Rats!"

Never bother brother till brother bothers you.

You may "stir it and stump it,
And blow your own trumpet"
Each day from dawn on to moonlight,
But, Eddie, don't bore
Your pals any more
By blowing your trumpet at night.

Lately, in Buffalo, an operation was successfully performed on Claude Trimble. The surgeons took from his stomach 453 carpet tacks, 41 penknife blades, 142 screws, 41 pin points, over 6 ounces of ground glass, and a wire chain about 3 inches long, but not one of John Millard's stories: he could swallow almost anything, but he knew where to draw the line.

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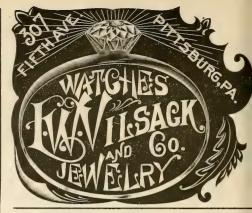
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## Pittsburg College Bulletin.

Vol. IX.

Pittsburg, Pa., July, 1903.

No. 10.

#### Evening in June.

The wind is sighing through the trees
A sigh of sweet content:

Adown the meadow on the breeze
Bright flowers waft their scent—

Roses, that in their blood-red hue
Are like to that great Heart
Whose every drop, a heavenly dew,
Did life to us import.

The setting sun its golden tints
Through painted windows sends,
And on fair youthful brows imprints
A chast'ning kiss that lends

To each the look of haloed saint— Then quickly fades away. From out the hush a treble plaint Bemoons the porting day.

J. F. Molloy, '04.



#### A New Era in Ireland's History.

During the last two thousand years, mighty nations have appeared in the drama of life, and most of them have disappeared from view by the talling of the great curtain of time. Some have won the applause of the audience by their achievements, whilst opprobium has been the lot of others. Amid the rising and falling nations, there is one that has won for herself the admiration and sympathy of the rest of mankind, Ireland, the home of the scholar, the patriot, and the Christian martyr.

We can go back through her early history, when her sanctity and her learning were a theme of praise in a hundred tongues, and when her sons went forth to enlighten, as they themselves had been enlightened. In many a dim cathedral in foreign lands, the names of Irish saints still live upon the lips of worshipers, and the shrines of Irish saints are still the objects of veneration. Passing from the days of triumph, we can go back upon the story of her long agony, when her patriotic sons braved death for the land they loved; when fire and the sword and the gibbet and the prison were tried, and tried in vain, to shake their allegiance to their God; when persecution rolled over them, as the sea waves beat upon the rock, and left them, like the rock, unmoved. After 300 years of bloody battles and ruthless devastation, the fierce Danes were driven from Irish soil. Then came the English invaders to rob Ireland of its nationality and faith, or exterminate the entire race. lands were confiscated, the citizens were butchered in cold blood, the children were sold into slavery, and the priest was hunted like a wolf, a price being placed upon his head. Through all the web of 700 years of Irish history woven as it was in bitterness, dimmed with many a scalding tear, and stained too oft with blood--through all that web, two golden threads have ever shone with undiminished lustre—the uncompromising adherence of the Irish people to the faith, and the undying love of national independence.

At last came the immortal Daniel O'Connell to win Catholic Emancipation from the bigots of the British Parliament. Without an army or navy or resources, without a sword or a spear or a shield, without shedding the blood of one human heart, by the mere utterance of his voice, he obtained liberty of conscience for seven millions of people. Since then, the clouds of oppression have been fast disappearing; and at no period in her history have her prospects been brighter. England has at last come to realize that her exterminating policy has met with the failure it deserved, and having governed Ireland badly at a great cost, she seems willing to allow Irishmen to govern themselves at their own expense. Hence, a few weeks ago, the Tory Ministry introduced a Land Bill, which will enable 500,000 tenants to become owners of the land, and will reinstate every evicted tenant in his holding.

The effects of this laudable though tardy measure of justice will be farreaching. Millions of acres of the best pasturage will be thrown open for occupation and tillage. Thousands of men and women, who otherwise would be driven to emigration, will find profitable employment at home. Exorbitant rents, hitherto spent lavishly by absentee landlords, will be abolished, and the nation's capital, yearly increasing, will be invested in Irish manufactures of poplins, tweeds and linens, that already attract the world's notice, and command the highest prices. Industry will be stimulated, and the resources of the country will be developed. The extensive coal fields will be operated, and the valuable marble quarries will be found a fruitful source of wealth. Lord Iveagh and Sir John Pirrie are about to spread a network of railways throughout the land, to enable the farmer and the manufacturer to reach the markets at rates that are intended merely to cover running expenses. Bourke Cochran sees in the splendid harbors of the west coast, and the everincreasing size of the Atlantic merchant vessels, a combination pointing irresistibly to the conclusion that Ireland will succeed England, as Carthage succeeded Tyre, in the leadership of the world's markets. And Mr. Wyndham? Chief Secretary for Ireland, is already making preparations for the day when his country will be the landing stage and clearing house of the world's commerce. Even this generation may live to see Cardinal Newman's vision realized. "I contemplate," he says, "a people who have had a long night and will have an inevitable day. I am turning my eyes towards a hundred years to come, and I dimly see the island I am gazing upon become the road of union and passage between the two hemispheres and the centre of the world. I see its inhabitants rival Belgium in populousness, France in vigor. and Spain in enthusiasm."

During the trying days of persecution, Ireland's schools were taken from her, and it was made a crime for an Irishman to teach his son how to read. And yet Irish brains became famous in every profession of life, military, political, civil, and literary. Irish diplomats, soldiers, statesmen, orators, and poets were known, and their influence felt in every civilized country under the sun. If such was the force of native genius, what may we not expect from the future, when learning will be encouraged and a Catholic University founded, as the present administration gives us reason to believe! Irish schools and scholars will be as famous as in the days of yore when Ireland was the home of learning and the sanctuary of all true Christian knowledge.

After the Land Bill and the University Bill will come great measures of reconstruction and reconciliation. The Irish leaders, Redmond, Davitt, Dillon, and O'Brien, declare most emphatically that Home Rule must come in the near future. The Chief Secretary himself said in a recent speech, that Ireland and England must be bound together with closer ties than those which bind the colonies to the mother country. Nothing will satisfy the national spirit and the nation's aspirations but the enjoyment of a government by the people and for the people. Every nation loves liberty, and in the glorious

struggle for liberty, Ireland has never for a moment faltered or embraced her shackles. She never will submit to foreign rule. The day is fast approaching when she shall cast off the galling yoke of centuries. Then shall the longings of the patriot shine forth in the glory of their realization; then every want of Ireland shall be the best forethought of Irish loving hearts and intellects; then shall be seen again the glories of days long past; then that sun which set for many years in clouds of blood, shall rise serenely in the new Orient of Freedom for dear old, much-loved Ireland. Yes, in the words of the poet—

"The nations have fallen, but thou still art young:

Thy sun is but rising when others' have set,

And, though slavery's clouds round thy morning have hung,

The full moon of freedom shall beam round thee yet."

P. A. Costelloe, '03.



#### A Plea for Technical Education.

We may truthfully state that the wealth of a nation is directly dependent upon the condition of its industries. War may spread its power and authority, but industry must ever be the source of its real greatness. Hence, modern nations are slowly but surely shifting their base of operations from the conquests of the battlefield to the capturing of foreign marts of trade. It is therefore not only advisable but imperative for a government or a community to foster, by every legitimate means, the arts, manufactures and commerce that are best adapted for the country and the race.

For many years past the U. S. Government has fully realized that the acquisition of knowledge must precede its reasoned application, and, consequently it has provided for the youth of our land a technical education in the art of war in the Military School at West Point, and in the Naval Academy at Annapolis. And I think that the wisdom of such a course has more than once been fully demonstrated. In the arts and sciences, however, it has not made similar provision, and our craftsmen must learn their trade by an arduous apprenticeship or the slower and less satisfactory course of practical experience. Meantime they see skilled and trained artisans from the technical schools of foreign countries occupying the higher and more desirable positions they themselves are more justly entitled to.

The Belgians, the Germans, and the French have been awake to the necessities of the times, and whilst other nations were preoccupied with the development of their navies, these countries voted large sums of money to found and equip polytechnic schools. England has not been behindhand. In 1890, the Chancellor of the Exchequer created a new tax, the proceeds of which will be handed over to Country Councils to promote technical instruction in "the principles and practice of domestic, commercial, agricultural,

and industrial work." In all the principal towns throughout Europe, evening classes have been established for teaching drawing, painting, and designing, and the elements of science in their application to special industries. Their importance and necessity are duly recognized where new industries have to be created; where decaying industries need to be revived; where machinery is superseding handwork and skilled mechanics are scarce; and where, through the effects of competition and other causes, the trade is carried on under conditions in which competent workmen cannot be properly trained in the ordinary shop. Through the means of such schools, European nations maintain their rank in the commercial world, and keenly compete for supremacy in the world's markets.

The American, however, has scarcely taken notice of this fierce strife that is being waged abroad. He is by birth and surroundings an optimist, and this trait of the national character is most strikingly shown in his indifference towards technical education—the bone and sinew in the struggle for commercial supremacy. He feels so confident from past success in all his undertakings that he rather scorns the slow and laborious methods of technical education adopted by other countries. He believes that in this, as in other enterprises, his natural ability and general intelligence will help him out; and he considers it almost a waste of time to spend years in acquiring sufficient knowledge to place him at the head of his trade, when those years might be employed in earning money that could be advantageously invested.

To let well enough alone is to abdicate our position in the commercial world. To compete successfully in the future with foreign technical education has become a national necessity. We have now reached a point in our native industries, when it is not only desirable but imperative to place our own countrymen in the high-priced positions of skilled labor at present filled by trained artisans from abroad. But, that our countrymen may be qualified to hold those positions, they must first have the opportunities that technical schools alone can give, and they must have adequate facilities for education before our manufacturing interests can be fully developed.

It is gratifying to note that America is awaking to a realization of the nation's requirements on which largely depends our future prosperity, and we may safely predict that the trade-mark, Made in Germany, France, England, or any other country, will soon be a thing of the past. Already technical schools have been opened in Boston, Troy, Hoboken, and Philadelphia. The objects of the Massachusetts School of Technology in Boston are: first, to provide a full course of scientific studies and practical exercises for students seeking to qualify themselves for the professions of the mechanical engineer, civil engineer, practical chemist, engineer of mines, and builder and architect; and, secondly, to furnish a general education founded upon the mathematical, physical, and natural sciences, English and other modern languages, and mental and political science. Such a school, but with a wider

scope and enlarged curriculum, do we hope soon to see established in Pittsburg, the most progressive, the most industrious, and the most representative of American manufacturing cities.

But in advocating the claims, and pointing out the necessity, of technical schools, I do not mean that we are to sacrifice the general education of our youth. On the contrary, I would emphasize the importance of a college course. Without it we would produce merely one-sided men, and oppose those very interests we are trying to encourage. The solid foundation of a well-rounded college education is as necessary for the technical student as it is for the eminent theologian, the successful lawver, or the reliable physician. Such an education will give him prestige, will make him more fit to associate with his fellows, so that he shall be able to meet satisfactorily any demands that may be made upon him in his work. It will develop in him independent thought, accuracy, integrity, method, and humanity-essentials which he must bring with him when he takes up his technical education, in order to accomplish the greatest good and achieve the greatest success in his chosen work. WILLIIAM J. HICKSON, '03. E COUNTY

#### True Success.

In this struggling, grasping, selfish age of ours, there is no idol that has so many votaries prostrate at its shrine, as the idol of success. On it has fallen the gentle mantle of charity that often hides away from the light of day the meanness and utter vulgarity of the man who has "got on" in the world's great race. If he has attained the goal of his ambition—if he has amassed wealth by fair means or foul—if he holds a position of eminence in the community, his inglorious past is forgotten, his defects are overlooked, and his very crimes are palliated or excused.

But we may well ask ourselves the question, "Is such a man happy?" "Is such a man to be envied?" If he were to express to us his innermost thoughts, he would tell us that happiness ever eludes his grasp; that in proportion as his ambition is gratified, the objects of it increase, and the pursuit of them becomes a craze. No, he is never satisfied with what he has acquired. Wealth knows no security; honors lose their relish, and pleasures pall upon the senses—for none of these was intended by an All-wise Providence to constitute man's happiness during the term of his mortal pilgrimage. Far wiser would it have been for him to have accepted his lot and made the best of it—to have tilled the soil and dismissed the needless anxiety about the harvest— in a word, to have borne himself like a well-disciplined soldier, with whom strict obedience is the most sacred of obligations, and who is therefore absolved from responsibility as to results. Living thus, he would be grateful for success achieved; he would not be cast down and disconcerted for success denied him.

Amongst the means to achieve success, I may mention energy, perseverance, integrity, push, fertility of resource, quickness to see an advantage and to profit by it, self-confidence, and the sense to be taught by experience. Of all these, the most important are energy and perseverance. The individuals, as well as the nations, that are possessed of these qualities in the highest degree, will ever prove the most successful. An old Norseman, in a famous speech thoroughly characteristic of the Teuton, declared, "I believe neither in idols nor demons: I put my sole trust in my own strength of body and soul." The same sturdy determination, which to this day distinguishes the descendants of the Northmen, finds forcible expression in the ancient crest of a pickaxe with the motto, "Either I will find a way or make one." It is energy that enables a man to force his way through irksome drudgery and dry details, and carries him onward and upward in every station of life. It accomplishes more than genius, with not one-half the disappointment and peril.

But, to meet with success, something more than an effort or a series of efforts is necessary. "It is not by short, fitful jerks, but by long, vigorous pulls, that a boat is forced against the current. The oarsman stretches himself to his work, puts all his momentum into it, does not rest upon his oars long enough to be carried back by the current, but perseveres, and in this way only can he reach his goal." Just so is it too in life—it is the long, the strong, the persevering pull that conquers all opposing forces.

And yet with all the energy of which we are capable, united with unflagging perseverance, we may fail in our undertakings. We shall miss, it is true, the admiration and applause of the "many-headed multitude;" we shall be disappointed in the failure of our plans; but we shall have the approbation of a good conscience, and shall be able to say with the poet,

"'Tis not in mortals to command success,
But we've done more, Sempronius, we've deserved it."

WILLIAM M. McFADDEN, '03.



#### Religious Persecution in France.

The work of an infidel revolution still continues in France. The ruin of religion is its main object, and it strives to replace the Eldest Daughter of the Church by an atheistic socialism. Since the Great Revolution the conspirators fear another revolt, as it might destroy themselves. They therefore planned a gradual expulsion of religion. A project of laws has been drawn up with this view at Masonic headquarters, the Grand Orient of Paris, during the Presidency of Grevy, after the Franco-Prussian War. The secret lodges have sufficient influence in Parliament to effect the enactment of these laws. Waldeck-Rousseau and Combes are set up as leaders in this "murder of France," but they are mere tools. Popular opinion is cajoled by a perfidious

press: frank and capable news agencies are suppressed. The people generally do not want free-masons, but journals are forbidden to state that a free-mason is such: candidates hostile to the people pose even as good Catholics till after election.

The traitorous work of these so-called representatives of the people is against the will and betterment of the nation. These good people are deceived, rendered apathetic, intimidated: no doubt they should be more watchful, active, faithful and determined, but it is striking that despite much religious indifference, the strongest and fairest aggregation of religious and missionary societies in the world springs from the heart of the French people. The laymen who are hostile to religion are perfectly organized. Those who have given their sons, daughters, friends to God and His work, those who have supported them with hundreds of millions of dollars, which enabled them not only to care for the sick, aged, poor, and orphans of France, but also to build up the splendid missions of Africa and the Orient, those who are ready to continue to do so and on whose support is full reliance, are not organized, and find it impossible to make effective protest.

The conspirators offer the preposterous argument that religious instil into the minds of all under them a hatred of French government and its measures. This is a plain fabrication. The only damper on anarchy in France is religious teaching. The idea of accusing those sisters, who are a majority among the persecuted, and who spend their lives in hospitals and asylums, accusing them of political intrigue! The monks of those orders which practice a mortified retirement are objects of intense animosity: it is all a matter of hatred of religion for its own sake.

But, the end is not yet! Some maintain that the ultimate result will be the de-Christianization of France and the ruin of its institutions, perhaps of its nationality; others hold that the land of so much self-sacrifice cannot sink to oblivion, that after a struggle the old ideals will reassert themselves with invincible energy. These conclusions are contradictory, based upon knowledge of directly opposite forces: it is easy to say either is true, as then the theories and facts for either assumption can be strongly presented. But the case is considered extremely difficult by the fairest minds in and out of France. France, too, is a land of surprises. But the clearest fact is that a tremendous national injustice is being perpetrated, that in such a case deep sentiments are always fiercely at work; and History proves that when this happens, it is the master-mind that wins. A master-mind has not appeared as yet in the great French struggle. Therefore its action is illogical, and its outcome problematical. In the meantime, the injustice not only continues, but grows in gravity and audacity with each success. The perverse are doing their worst, the friends of justice have certainly not done their best at any stage of the struggle. No one, then, may estimate what the latter are capable of, or may do, when goaded to indignation and wrath. A strong appeal to

popular opinion for truth and justice, such as has been made in the face of fearful odds by O'Connell and Windthorst, is generally invincible and irresistible. Of course, the enemies of religion will do all in their power to stifle such an appeal, but so did the English Parliament, and so did the Kulturkampf. Nor is it probable that the French infidels have more power or cleverness than had those two other enemies of Holy Church. It would be one of the most remarkable things in History if Catholic France should disappear from the map of the religious world.

The incentives which would aid any leader of the Catholic cause are numerous and soul-inspiring. He would plead the cause of the destitute and decrepit; for, those orders which make a specialty of charitable work for religious motives cannot be equaled by any other institution. He would plead the cause of these orders themselves; they have done immense service to the state, by which they spare it, these many years, the expenses made in their work, and which would be far more costly when performed by hired officials and attendants, securing their positions by political preferment. He would plead the cause of Religion, since the orders in question are the flower thereof, practicing, as they do, the evangelical counsels, whereby our Lord does not indeed command, but invites, us to be perfect. Not only Catholic critics have foreseen that an exclusion of all religion impends, but the outspoken among their foes have confessed it, while all the world expects either the Church or infidelity to reign after the encounter. The infidel ungratefully insists on ignoring all the benefits that accrue from Religion and that France enjoyed the highest glory and peace in the day of undiluted Catholicity. Hence, too, the champion of this cause could plead for France herself. Her influence has been extended more by missionaries than by soldiers. Again, the exclusion of the religious is against the constitution of the land, which guarantees the rights of conscience, and especially to Catholics: this persecution repels the traditions and customs of a thousand years; it pains intimately and lastingly the hearts of millions. Finally, he would plead the cause of justice. That plea is universal in time and place; its value is eter-No party spirit, popular excitement, or plausible expediency can justify expoliation and banishment of devoted subjects. An act less unjustifiable, the banishment of the Acadians, in colonial days, is the theme of complaint in the best poem of America's best poet, Longfellow's Evangeline.

The Catholics of France have overcome the Huguenots, Gallicanism, Jansenism, and the Revolution. Many of the most dangerous attacks upon the liberty of the Church, and the purity of her Doctrine, have been defeated on French soil. There is no particular reason to suppose at present that a nation of such historical glory, and such Catholic monuments, should succumb to the machinations of any band of evil-minded, faithless and godless men

Let us hope and pray that some one, grasping the full spirit of the conflict, and feeling in himself the confidence necessary to engage in it rightly, for the love of God and His Church, may come to the fore, and rapidly.

CHARLES E. McHugh, '03.

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#### ...EDITORIAL...

#### The Past Year.

During the college term 1901–2, it became manifest to all observers that the institution developed a more secure and prosperous condition than it had ever before enjoyed. A study of circumstances just before vacation led to the firm confidence that the list of students might be lengthened during the following year to 300: this figure was the ideal for the time being. During the college year now concluded, this number was attained. The catalogue has enrolled nearly 350 names. The increase is a further token of public confidence in the Faculty, its means and methods—a confidence emphasized by the founding of 9 perpetual scholarships. Public trust is a strong inducement for the members of a staff to produce laudable results. Would that we had some Catholic Cecil Rhodes!

The standard of studies has been constantly maintained at a high level; and, considering that we boast of but one Catholic College in a large community like "Greater Pittsburg," it should attract over 500 students.

Albeit the industrial bent of this locality for a time absorbed the public-mind to such an extent that many preferred to train the hand rather than the head, looked at the actual moment rather than future years, and sent their daughters to high priced academies while their boys were at work in their early teens, some of those who sent their sons to college expected them to be fitted to run for the presidency of the country in one year. Experience has almost brought the popular view to a normal state.

A taste and desire for higher culture, higher ideals, higher education and higher ability, have taken hold in Pittsburg. This is felt in the College. The energy characteristic of our City has begun to display itself among students. It has become necessary to raise the requirements for distinction. Honorary certificates are granted at the competitive examinations only in case of a pass in all branches with distinctions in at least three subjects. It was also remarkable how fully our ten medalists merited the honors conferred upon them at the Commencement. This exhibition was in itself a fair specimen and criterion of acquirement on the part of the students. The oratorical and elocutionary contests were likewise. We put no drama upon the stage this year, because the theatrical business of the City was so well supported, it was impossible to arrange a free date in the theatres. Our Field Day, however, far surpassed any previous one in athletic prowess, attendance, and the value of the prizes, 66 in all. Our base-ball and foot-ball teams sustained the enthusiasm and health of the collegians in due season, so that we have had neither a serious breach of discipline nor a serious case of illness during the entire term. Best of all, the time-honored course of science and mathematics, the courses of language, ancient and modern, the different studies in the commercial department have been pursued with splendid ardor and striking progress. The catalogue bears out the idea that our Alma Mater is abreast of the educational needs of a great financial center; and, as we read therein, trains "not only the business man's assistant, but also the business manager."

#### Twenty-Fifth Annual Commencement.

Rounding out a quarter-century of successful work, the 25th Annual Commencement was held in the Bijou Theatre, June 19. The exercises were up to their usual high standard, and met with general and enthusiastic approbation from the thronged house.

Diplomas were awarded to six graduates of the commercial department: Matthew F. Fitzgerald, Richard J. Fitzgerald, Charles A. Gast, William M. McFadden, John A. Neylon, and Edward A. Sackville. To Louis S. Zahronsky was awarded a diploma in the short-hand course.

The degree of Bachelor of Arts was conferred upon the following five graduates of the classical and scientific department: Thomas F. Coakley,

Peter A. Costelloe, Walter J. Fandraj, William J. Hickson, and Charles F. McHugh.

The undergraduate medals were awarded as follows: Silver medals for elocution, division 1, Cornelius A. Harrington; division 2, Joseph J. Creighton; division 3, Henry H. Malone. Gold medal for oratory, collegiate department, Erminio M. Morales; gold medal for Christian Doctrine in the academic classes, John A. Carlos.

The graduate medals were won as follows: Gold medal for excellence in commercial course, Matthew F. Fitzgerald; gold medal for book-keeping and arithmetic, John A. Neylon; gold medal for mathematics and science, Walter J. Fandraj; gold medal for philosophy and classics, Peter A. Costelloe; Bishop Phelan medal for general excellence, Thomas F. Coakley.

The programme opened with an overture by the college orchestra, followed by the Latin salutatory, delivered by Walter J. Fandraj. "When I'm Big, I'll be a Soldier," was sung by Roger J. Houze; William McFadden delivered an oration on "True Success;" George J. Bullion and Joseph Romanowski rendered a violin duet, Labitzky's "Wizard's Dream;" Charles E. McHugh spoke on "Religious Persecution in France; Erminio M. Morales sang "The Two Grenadiers;" "Technical Education" was discussed by William J. Hickson; the college glee club and orchestra united in the chorus, "Under the American Flag;" Peter A. Costelloe spoke on "A New Era in Ireland's History; another chorus by the glee club and orchestra, entitled "Sweet Home of the Angels," followed. The Valedictory was delivered by Thomas F. Coakley.

#### ADDRESS BY THE VERY REV. PRESIDENT.

Before the conferring of the diplomas and the degrees, the Very Rev. President, Father Hehir, stated that the year just closed had been exceptionally successful; that 350 students had been enrolled, and upwards of 300 were in regular attendance. He added:

"To perfect our system of education, to keep the college abreast of the times, to give our Cathlic youth, a complete, a liberal, a Christian, a Catholic education, is the ambition of the college Faculty. This we have been doing during the past 25 years in the face of apparently insurmountable difficulties, and this we are resolved to do in the future, with the aid of Divine Providence, Whose assistance we hope to deserve.

"Free scholarships Lave again been offered for the coming year to a student of each of the parochial schools of the two cities. Our efforts to promote the education of deserving students have been seconded by the Rt. Rev. J. F. Canevin, Coadjutor Bishop Pittsburg, and the Rev. Francis Keane, rector of the Sacred Heart Church, each of whom has founded a perpetual purse in aid of a day student.

"Give a Christian education to the youth," is the cry we hearf rom every quarter now-a-days—a cry that should be on the lips of every good American citizen. For, to enable our country to attain the glory apparently intended for it by Providence, we need a numerous and zealous clergy, conscientious professional and business men, and an educated and intelligent laity. Such an education we give at Pittsburg College."

Address by The Right Rev. J. F. R. Canevin, D. D.

Ladies and Gentlemen:

It is indeed encouraging to see the number of people who have come. here this evening to show their interest in the young men who are studying in the Catholic College of the Holy Ghost. The students of this institution have great advantages; if in future life they should fail to manifest their appreciation of the advantages which they now enjoy, it would be a shame For a son who has a good Christian father and mother to fail in life through his own fault is more disgraceful than for a son who has not had the advantages of a Christian home and Christian parents. And we have a right to expect a great deal from the students and graduates of our Catholic colleges, and in most cases, I am glad to say, we are not disappointed in our hopes. These students are educated among the venerable traditions of centuries of learning. They have around them all the influences of long ages of Christian schools and scholars. We can go back in an unbroken chain from the scene in which we participate to-night to the humble beginning of this system of education which is here represented. We can go back further than the sixteenth century, beyond the thirteenth; yea, we can go back to the eighth century, and farther still. We might go back to the time when St. Mark came to Alexandria, and, side by side with his humble cathedral, erected his Christian school; and from those early beginnings down to the present time, we find in those schools a full and complete system of the education of man-a system of education which is in complete harmony with the being and nature of man; a system of education that is concerned not merely with the intellectual development of man, but with the development of all the faculties of the human soul. In the system of true education, the instruction of the intellect is, after all, the least part of education: the formation of the conscience, the discipline of the will, the teaching of man to have respect and reverence and love for humanity—that system of education teaches man to control himself and to overcome all that is base and animal in him by the power of grace and the supremacy of Christian virtue deep-rooted in his soul.

That is true education. That is education full and complete; that system makes religion the very basis of man's development and of his growth. While the intellectual part of man has never been neglected in the Christian

school, the Christian teacher gives more attention to the moral faculties and powers of man, because you can develop man's intellect as much as you please, you can pour into his intellect ideas in abundance, can bring out every faculty and power of the mind, but unless man's education is founded upon religion, how is he to restrain his passions? How is he to have control of himself? From what quarter are to come to him the moral powers that are the very sinews of his life? After all, as the history of great men teaches us, man lives more by the heart and by his conscience, than by his intellect and by his mind. Men like Washington were great men, because they were great morally. Abraham Lincoln was a great man intellectually, but he was a greater man morally.

In the darkest period of that great crisis through which this nation was passing, someone asked President Lincoln what he thought of the future—if he were not filled with apprehension and dismay for the future of this republic and the outcome of the struggle in which we were then engaged. "No." he answered. "I have no fear for the future. The great over-ruling Providence that has founded this nation and brought us thus far will lead us on;" and further he said, "I give no thought to the future; to-day is sufficient for me. I do the best I can for this nation and the duties of my office in this particular day, and I leave the morrow to Providence." That is the real principle according to which we ought all to live. This reply manifested the moral development, the conscience, the discipline of the will in this great man, which could be nothing but the outcome of moral instruction and religious influence of some kind or other thrown around his boyhood and early manhood. So in this system of Christian education we find the literary and moral development of man go hand in hand. France, as we have been told this evening, is a sad specimen of the result of a large proportion of a nation's people educated without religion. Where religion is not the guiding and controlling influence in education, what can you expect after all your education? You will have men without feeling; men without a sense of justice; men without conscience; and the man perhaps will be all the more wicked, and all the more cruel, and all the more impure, in precisely the same proportion as you succeed in making him intellectual without making him moral—in that proportion in which you succeed in developing the intellect and neglecting the spiritual faculties of the soul of man. So the welfare of our nation, the welfare of our very homes, depends upon Christian education. It lies at the very root of all human happiness and all national greatness. It is the principle of our homes; it is the principle of our life; it is the principle of our civil and political life. Such is the influence of Christian religion on education. Hence I say that we may justly expect great things from the students and graduates of the Catholic College of the Holy Ghost.

I will not detain you longer in going over the history of Christian education in such schools, but I would recall to your minds the fact that in those

ages that are called the "Dark Ages," schools flourished wherever the Christian faith was planted; in that period, the foundation stones were laid of all the great universities that have since educated the world. There has never been a period of such mental activity as the thirteenth century, that turning point of what we call the "Middle Ages"—an incomparable activity that neither this age nor any other can hope to equal.

In looking over history for the past two thousand years, we find that the system of education represented here by the Faculty of the Catholic College of the Holy Ghost and by the students of that institution, is the only true and logical system of education for Christian men. And those students who go out into the world, should go out as representatives of that school and that system of education. You should go forth, young gentlemen, to impress upon the world by your words, and not only by your words, but by the stronger power of your living example, the blessings and the benefits of that system of education and that course of study that you have pursued under your preceptors at the College of which you are the representatives.



#### Valedictory.

The position in which the graduates find themselves this evening is indeed a trying one. We meet one other, our professors and our classmates to rejoice over the completion of our college course, and yet before our notes of jubilation have been given full utterance, there arises from our hearts a feeling of regret that to-night we must sever the relations which have bound us together for so long. This feeling is but intensified when we reflect that for many of us it may be the last time we shall meet before we renew our acquaintance beyond the veil of this visible universe. Amid these conflicting emotions of joy and sorrow, who could fail to be affected?

We rejoice, because when we entered college we fixed our eyes steadily on our books and on the date of graduation, and from the beginning of our course our professors have labored with unwearied patience to equip us with such preparatory knowledge as would give us an entrance into the affairs of life. We are still lingering in the vestibule of knowledge. Our future work will be in the world, in that career which each one of us has chosen, and to which we have directed our energies. To fit us for that career our Alma Mater has labored with diligence and love, and professors and pupils may fittingly intone a "Te Deum" now that we have laid the cornerstone and are preparing to construct the edifice which we have so long been planning.

And yet joy cries out to sorrow. In bidding farewell to our professors, our hearts go out to them in gratitude. What can we say to pay fitting tribute to their modest, unpretentious learning, their solid piety, their unselfish character, and their anxious solicitude about our present and future

Deep feeling loves not many words. Our Alma Mater cares little what we say this evening. It is not what a man says that counts, but what he is, and does. Instead of beating the air with sonorous phrases which mean but little, this year's graduates are resolved to show their high regard for their Alma Mater by their stern fidelity to the principles they have learned at College, and to carry them out hereafter by their influence and example.

If we love God and our Country, if we are educated Catholic gentlemen, loyal in every fibre to the highest ideals of American citizenship, if we go out into the world, and stand firmly for truth and justice and morality in both public and private life, our Alma Mater will feel that her labors have not leen in vain. We owe all this to our College; we owe it to ourselves. We have enjoyed many advantages denied to others, and in proportion to our opportunities will be our responsibilities. If we college men do not add to the sum total of virtue, scholarship, common sense and patriotism in our respective spheres of life, then indeed is a college education useless, and a defense in its behalf an hypocrisy.

We have a work to do in the world, and we are eager to set about it. We are anxious to use the weapons we have so long been forging. Each person has his own special work to do. That which our professors have done is the stepping stone upon which we, who are to come after them, are to build for ourselves. They have labored, and we have entered into their labors. God grant that we may do our work, whatever it may be, as well as they have done theirs!

With such sentiments, the members of the class of 1903 bid their Alma Mater, their professors and schoolmates a long and loving farewell.

T. F. COAKLEY, '03.



#### Phi Alpha Banquet.

On Wednesday evening, June 17th, the fourth annual banquet of the Phi Alpna Society was the occasion for a very, jolly gathering in the College Hall. Covers were laid for seventy members and guests, and an elaborate repast was served.

The College orchestra, under the direction of Prof. C. B. Weis, rendered a very pleasing programme during the evening, and the songs by G. H. A. Roehrig, '01, and R. T. A. Ennis, and the recitation of "Quintin Massey" elicited great applause and much favorable comment.

The toasts were responded to in pleasing style by all the speakers, whose efforts were a surprise to their friends, and would have done credit to past-masters of post-prandial oratory.

The affair was voted the most enjoyable of all Phi Alpha banquets, and plans were discussed for the fifth annual banquet to be held next June.

The Toast Programme follows:

Toastmaster, Prof. J. B. Tophan; Our Society, Mr. J. N. A. Whalen, '02, Pres.; Song, Sweet Bye-and-Bye, Mr. G. H. A. Roehrig, '01; The Founders, Mr. H. E. Gaynor, '99; Our Alma Mater, Mr. E. H. Kempf, '02; Song, My Starlight Sue, Mr. Richard T. A. Ennis; Our Absent Members, Mr. Jas. W. McLaughlin, '01; Success, Mr. H. McFadden, '03; Recitation, Why He Would Not Sell, Mr. Henry H. Malone; The Prophecy, Mr. E. A. Sackville, '03; Fraternity, Alfred Watterson McCann, A. B.; Commercial Opportunities, Rev. Thomas Giblin, C. S. Sp.; The Faculty, Rev. H. J. McDermott, C. S. Sp.; Education, Very Rev. M. A. Hehir, C. S. Sp.

Musical Programme by the College Orchestra, Prof. C. B. Weis, Conductor: March, The Pittsburg Gazette (Bruno); Overture, From Dawn to Twilight (Bennet); Waltz Hearts Courageous (Blanke); Ballad, Hiawatha (Morret); Characteristic, Dance of the Sparrows (Richmond); Mr. Dooley (Schwartz); Redowa, An Afternoon Tea (Keiser); Selection, Il Trovatore (Verdi); Waltz, Good Old Summer Time; March, Our Heroes Homeward (Rev. John Griffin).

## s OBITUARYs

PATRICK McCambridge.

Died May 9, 1903.

Patrick McCambridge, brother of Charles McCambridge, died on Saturday, May 9, after an illness of only a few hours, caused, it is supposed, by taking saltpetre instead of rochelle salts. He was twenty-three years old. The Youngstown Vindicator says of him: "He was a good young man, temperate, and from childhood a consistent member of the Catholic Church of the Immaculate Conception. Always charitable himself, he encouraged true charity in others, and though young in years his good qualities and manly ways made for him a host of admirers." Our fellow-student and his sorrowing family have our deepest sympathy in this sudden and great bereavement. R. I. P.

MRS. M. MALONE.

Died June 16, 1903.

After a tedious illness of three years, borne with truly Christian fortitude and resignation, Mrs. Malone passed away to her reward. We offer to her devoted son, Mr. Henry Malone, our heartfelt sympathy, and the assistance of our prayers to enable him to bear in a spirit of faith this great and irreparable loss. R. I. P.

JOHN SCHAEFER.

Died June 18, 1903.

John Schaefer, brother of Henry Schaefer, died of lock-jaw on June 18. He had shot himself in the hand nearly three weeks previously, and was apparently recovering from the effects of his injury. It was only the day before he died that the accident threatened to terminate fatally. He was twelve years old. We tender to the family the expression of our sincere sympathy.

#### The Base-Ball Season.

Lack of space in this issue prevents us from giving to the base-ball teams the notice that they deserve.

Of the nineteen games scheduled, the 'Varsity played fourteen. The scores follow:

P. C. 10, High School 5, at College;

P. C. 13, High School 0, at Friendship Park;

2, H. L. A. C. 4, at Homestead;

20, Allentown 2, at College;

P. C. P. C. P. C. 20, Carnegie A. C. 7, at College; 5, H. L. A. C. 7, at College; 9, Marquettes 0, at College;

P. C.

3, Johnstown 11, at Johnstown;

P. C. P. C. 4, Johnstown 3, at Johnstown; P. C.

0, Indiana Normal 6, at Indiana; 1, Indiana Normal 0, at College; P. C.

3, East Liberty Academy 5, at Wilkinsburg; P. C.

6, St. Francis College 0, at Loretto; 0, Bridgeville 4, at Bridgeville.

Rain prevented the games scheduled at Charleroi, New Castle, Dravosburg, and Wilmerding. E. L. A., having won the first game on a wild throw by our catcher, on their own grounds, backed out of the return game on ours.

Of the twelve games scheduled, the Reserves played seven, and won them all. The scores:-

Reserves 9, P. H. S. Reserves 6, at Friendship Park;

Reserves 14, Pittsburg Dispatch 10, at College;
Reserves 4, P. H. S. Reserves 3, at College;
Reserves 14, P. H. S. Reserves 11, at Friendship Park;
Reserves 8, Clipper A. C. 2, at College;
Reserves 5, Clipper A. C. 2, at College;
Reserves 12, W. R. Blacks 11, at College.

## NOTES.

THE Very Rev. President, Father Hehir, sailed for Europe on June 25, to take a much-needed rest of two or three months. We wish him a delightful voyage and a safe return, and hope to see him back early in September, refreshed and strengthened to resume the arduous duties of his office.

WE notice with pride that one of our Alumni, Mr. Joseph H. Reiman, has been chosen president of the State League of the German Catholic Societies of Pennsylvania.

Several happy marriages were solemnized during the month of June. We tender our congratulations to the joyous couples: Miss Marie Agnes Mathieu and Mr. Edward A. Richter; Miss Elizabeth Kenney and Mr. John J. Carney; and Miss Clara Sossong and Mr. Frank P. Mayer.

EVERY year we have the pleasure of assisting at the first masses of some of our newlyordained young priests. During the month of June, the following celebrated solemn high mass for the first time in different churces of the city:—Rev. Peter Wolnik, O. S. B., ordained June 11 in St. John's University, Minnesota, by the Right Rev. James Trobec, Bishop of St. Cloud; Rev. Michael Krupinski, ordained June 6 in St. Vincent's Seminary, Latrobe, by the Right Rev. J. F. Canevin, Coadjutor Bishop of Pittsburg; and Rev. Patrick E. Maher, ordained June 16 in the Cathedral, Baltimore, by His Eminence Cardinal Gibbons. May God bless their ministry!

On their way home on vacation, the Rev. Fathers Laux, Schroeffel, Joseph Danner, and Sonnefeld, paid us a visit. They all look well and strong after leaving the Holy Ghost Seminary at Cornwells, Pa. Their accession to the Faculty next September will be hailed with enthusiasm by their old friends amongst the students. They report, we are glad to say, that Father Kelly is not only holding his own but improving at Cornwells. May his recovery be rapid and lasting!

The Right Rev. Alexander Le Roy, C. S. Sp., ordained the Revs. Maniecki and F. Retka subdeacons at Cornwells June 20, and gave the ecclesiastical tonsure to Messrs. Wren, Riley, Schalz, and Baumgartner.

The Elocutionary and Oratorical Contests were held on the evening of June 2 in the college hall. The students and many visitors present thoroughly enjoyed the selections of the contestants and the music by the orchestra. The judges, Rev. James Boyle and Professors Dehey and Quinn, gave their decision in favor of C. A. Harrington, J. J. Creighton, H. H. Malone, and E. M. Morales, the last mentioned being awarded a gold medal for oratory.



## List of Passes, Distinctions and Honor Certificates,

AT THE

#### FOURTH TERM EXAMINATIONS,

HELD IN

#### JUNE, 1903.

To secure a Pass a Student must get '60 per cent.; to obtain a Distinction it is necessary to get 80 per cent.

Certificates are given to Students who have obtained 80 per cent. in two subjects, provided they pass, i. e., obtain 60 per cent., in the other subjects of their course.

Both oral and written examinations have been taken into account for the Passes and Distinctions of the following lists.

#### Crammar Class.

#### Division B.

BRUNNER, A. J.—P., Rel., Hist., Geog., Eng., Arith., Draw. D., B. Hist., Pen. CUMMINGS, C.-P., Arith., Draw., Pen. D., B. Hist., Hist., Geog., Eng. DRAKE, R. J.-P., Rel., Hist., Geog., Eng., Arith., Draw., Pen. DRAKE, G. F.-P., Rel., Hist., Geog., Eng. D., B. Hist., Arith., Draw., Pen. Doris, G.-P., Rel., Arith., Draw., Pen. GEIER, M.—P., Draw., Pen. Houze, R. J.-P., Rel., Hist., Geog., Eng., Arith., Draw., Pen. D., B. Hist. HUBER, A.-P., Rel., B. Hist., Hist., Geog., Eng., Draw. D., Arith., Pen. LHOTA, J. A.-P., Rel., Hist., Geog., Eng, Draw., Pen. D., B. Hist. MALONEY, J. F .- P., Rel., B. Hist., Hist., Geog. D., Draw., Pen. MAYER, A. G.-P., Rel., Eng. D., B. Hist., Hist., Geog., Arith., Draw., Pen. МсСоок, J. A.—P., Rel., B. Hist., Hist., Geog., Eng., Draw., Pen.

PETGEN, L. E.—P., Rel., B. Hist., Hist., Geog., Eng., Arith., Pen.

PEYRONNEY, M. M.—P., Rel., Eng., Arith., Draw. D., Pen

ROMANOWSKI, J. P.—P., Hist., Geog., Arith., Ger. D., B. Hist., Draw., Pen. SAUER, F. A.—P., Rel., Hist., Geog., Eng., Arith., Draw., Pen. D., B. Hist. SNYDER, L.—P., Rel., Draw., Pen.

Tomaszewski, J.—P., Hist., Geog., Ger.

D., B. Hist., Arith., Draw., Pen.

D., B. Hist., Arith., Draw., Pen.

D., B. Hist., Arith., Draw., Pen.

#### DIVISION A.

Burke, J. J.-P., Draw., Pen. DALEY, M. J.—P., Rel., Eng.; Draw., Pen. D., B. Hist., Hist., Geog. GAST, F.-P., B. Hist., Hist., Geog., Arith. D., Rel., Eng., Draw., Pen. Houze, A. J.-P., B. Hist., Hist., Geog., Eng. D., Rel., Draw., Pen. KIEFER, W. C .- P., Rel., Hist., Geog., Eng., Draw., Pen. LALLY, M. J.-P., Draw., Pen. D., Rel., B. Hist., Hist., Geog., Eng. LANZ, M. F.-P., Rel., B. Hist., Hist., Geog., Eng., Arith, Draw., Pen. McCarthy, T. A.—P., Hist., Geog., Arith., Eng. D., Rel., B. Hist., Draw., Pen. McCook, W. J.-P., Rel., B. Hist., Hist., Geog., Eng., Draw., Pen. MASLEY, J. J.-P., Rel., B. Hist., Hist., Geog., Eng. D., Draw., Pen. MILLER, H. C.—P., Rel , Hist., Geog., Eng., Arith , Ger. D., Draw., Pen. SCHAEFER, H. J.-P., Rel., Ger. D., B. Hist., Hist., Geog., Eng., Draw., Pen. SCHMITZ, P. H.-P., Rel., Eng., Arith. D., B. Hist., Hist., Geog., Draw., Pen. SMYTH, F.—P., Rel., B. Hist., Draw., Pen. D., Eng., Arith. TURNBLACER, F.-P., Rel., B. Hist., Hist., Geog., Arith., Ger. D., Eng., Draw., Pen.

#### Third Academic.

#### Division B.

BERAN, E. N.-P., Hist., Geog., Eng., Lat., Arith., Zo. D., Rel., Pen. DZMURA, A. N.—P., Pen. D., Rel., Hist., Geog, Eng., Lat., Arith., Alg., Zo. KOPERA, J.-P., Hist., Geog., Eng., Lat., Pol., Zo. D., Pen. Kramer, A. M.—P., Rel., Eng., Arith., Alg. D., Hist., Geog., Lat., Zo., Pen. D., Rel., Hist., Geog., Eng., Lat., Alg., Zo., Pen. GALLAGHER, J. J.—P., Arith. HABROWSKI, J. N.—P., Eng., Lat. D., Rel., Hist., Geog., Pol., Arith., Alg., Zo., Pen. MANSMANN, R P .- P., Eng., Lat. D., Rel., Hist., Geog., Arith., Alg., Zo., Pen. MUNHALL, H. J.—P., Alg. D., Rel., Hist., Geog., Eng., Lat., Arith., Zo., Pen. Madden, W. J.—P., Rel., Eng., Arith., Alg., Zo., Pen. D., Hist., Geog., Lat. NOONAN, T. W .- P., Eng., Pen. D., Rel., Hist., Geog., Lat., Arith., Alg., Zo. NEWELL, J.-P., Rel., Hist., Geog., Eng. McCann, A. R.—P., Hist., Geog., Eng., Lat., Arith., Pen. D., Rel., Zo. McDermott, P. L.—P., Eng., Arith., Pen. D., Hist., Geog., Rel., Lat., Zo. McElhone, J. F.—P., Rel., Eng., Arith, Alg., Pen. D., Hist., Geog., Lat., Zo. McGary, W. H.—P., Arith. D., Rel., Hist., Geog., Eng., Lat., Zo., Pen. McGary, E. S.-P., Rel., Hist., Geog., Eng., Lat., Zo. D., Pen. McGeehin, J. H.—P., Rel. D., Hist., Geog., Eng., Lat., Zo., Pen. McGovern, J. L.—r., Eng., Lat., Alg., Zo.

McKnight, E. J.—P., Rel., Lat., Alg., Zo.

D., Hist., Geog., Eng., D., Rel., Hist., Geog., Alg., Pen. D., Rel., Hist., Geog., Pen. D., Hist., Geog., Eng., Arith., Pen. Poczwardowski, J.—P., Eng., Lat., Arith., Zo. D., Rel., Hist., Geog., Pol., Alg., Pen. SCHNEIDER, A. A.-P., Rel., Eng., Arith., Zo., Pen. D., Hist., Geog. SWINDELL, H. J.-P., Rel., Eng., Lat., Zo., Pen. D., Hist., Geog. SHAW, J. D.-P., Eng., Lat., Arith., Alg. D., Rel., Hist., Geog., Zo., Pen.

STOLZ, P. J.-P., Eng., Arith., Zo. D., Rel., Hist., Geog., Lat., Alg., Pen.

UNGERMANN, F. N.-P., Arith., Pen. D., Rel., Hist., Geog., Eng., Lat., Zo. WACKERMANN, F. J.—P., Rel., Hist., Geog., Eng., Lat., Zo. D., Pen. VISLET, V. P.—P., Eng., Lat., Fr., Arith., Alg. D., Zo., Pen., Rel.

McGladrigan, T. J.-P., Rel., Eng., Lat., Arith., Zo., Pen. D., Hist., Geog.

#### Division A.

ANGERT, W. J.-P., Rel., Eng., Lat., Arith., Bot. D., Hist., Geog., Alg., Pen., Gr. Buerkle, J. L.-D., Rel., Hist., Geog., Eng., Lat., Ger., Arith., Alg., Bot., Pen., Gr. Bullion, G. J.—P., Eng., Lat., Arith.

D., Rel., Hist., Geog., Ger., Alg., Bot , Pen., Gr.

Burlaga, F. A.-P., Rel., Eng., Lat., Ger., Fr., Gr., Arith., Alg., Bot.

D., Hist., Geog., Pen.

BAUM, C. J.—P., Rel., Eng., Arith., Alg., Bot. D., Hist., Geog., Lat., Pen. Brady, E. J.—P., Rel., Eng., Lat., Arith., Alg., Bot. D., Hist., Geog., Peu.

Cain, J. J.—P., Rel, Eng., Lat., Bot., Gr. D., Hist., Geog., Arith., Alg., Pen. CALLAHAN, L. J.-P., Rel., Hist., Geog., Eng., Ger., Bot. D., Fr., Pen.

CARROLL, F. J.—P., Rel., Eng., Lat., Fr., Alg., Bot., Pen., Gr.

Collins, G. A.-P., Fr.

D., Rel., Hist., Geog., Eng., Lat., Ger., Arith., Alg., Bot., Pen., Gr. CONNOLLY, J. V.-P., Hist., Geog., Fr.

D., Rel., Eng., Lat., Ger., Arith., Alg., Bot., Pen., Gr.

CONWAY, R. J.—P., Lat., Fr., Pen., Gr.

D., Rel., Hist., Geog., Eng., Arith., Alg., Bot.

CREIGHTON, J. J.—P., Rel., Alg., Gr. D., Hist., Geog., Eng., Ger., Arith., Bot., Pen. DOYLE, J.-P., Eng., Fr.

D., Rel., Hist., Geog., Eng., Lat., Ger., Arith., Alg., Bot., Pen., Gr.

DUFFY, C.—P., Rel., Eng., Lat., Bot. D., Hist., Geog., Arith., Alg., Pen.

Dunn, T. J.—P., Rel., Eng., Lat., Arith., Alg., Bot., Gr. D., Hist., Geog., Pen.

HAYES, W. H.-P., Lat., Gr. D., Rel., Hist., Geog., Eng, Arith., Alg., Bot., Pen. Houston, P. J.-P., Rel., Eng., Alg., Bot., Pen. D., Hist., Geog., Arith.

Кеное, Е. H.—Р., Hist., Geog., Eng., Lat., Ger., Gr.

D., Rel., Arith., Alg., Bot., Pen.

KERNER, A. A.-P., Rel., Eng., Arith., Bot. D., Hist., Geog., Alg., Pen.

Kuhn, A. A.-P., Alg.

D., Rel., Hist., Geog, Eng., Lat., Ger., Fr., Arith., Bot., Pen., Gr.

Kuhn, T. J.—P., Lat., Fr.

D., Rel., Hist., Geog., Eng., Ger., Arith., Alg., Bot., Pen., Gr.

MADDEN, F. A.—P., Rel., Eng., Lat., Ger., Arith., Alg., Bot., Gr.

D., Hist., Geog., Pen.

MALONE, H. H.-D., Rel., Hist., Geog., Eng, Lat., Arith., Bot., Pen.

D., Hist., Geog., Lat., Pen. MILLARD, J. J.-P., Rel., Eng., Arith., Alg., Bot.

MORONEY, R. J.-P., Rel., Eng., Arith., Alg., Bot. D., Hist., Geog., Pen.

McCabe, W. B.—P., Rel., Hist., Geog., Eng., Arith., Bot., Pen., Gr.

McGrael, F.-P., Rel., Eng., Bot., Pen. D., Hist., Geog.

McLaughlin, J. W.-P., Lat., Chem., Gr. Dr, Rel., Hist., Geog., Eng., Pen.

D., Hist., Geog., Bot., Pen-McMahon, J. T.—P., Rel., Eng., Lat., Arith., Alg., Gr.

McNulty, J. F.—Rel., Eng., Arith., Alg., Bot., Pen. D., Hist., Geog.

McElroy, J.-P., Rel., Eng, Alg., Bot., Pen. D., Hist., Geog., Lat., Arith.

MAYER, C. P.—Eng., Ger., Pen. D., Rel., Hist., Geog., Lat., Arith., Alg., Bot., Gr. O'CONNOR, H. F.—P., Eng., Lat., Arith., Alg., Bot., Pen., Gr. D., Rel., Hist., Geog O'REILLY, M. C .- P., Rel., Eng., Ger., Arith., Alg., Bot. D., Hist., Geog., Pen.

RILEY, E. K.—P., Eng., Lat., Alg., Pen., Gr. D., Rel., Hist., Geog., Arith., Bot. Schnippert, J. J.—P., Rel., Hist., Geog., Eng., Lat., Ger., Alg., Bot., Pen., Gr. D., Arith.

Whalen, J. A.—P., Rel., Eng., Lat. D., Hist., Geog., Arith., Alg., Bot., Pen. Woodard, J. M.—P., Rel., Eng., Arith., Bot., Pen. D., Hist., Geog., Ger.

#### Second Academic.

BREEN, M. J.—P., Alg., Geom., Bot., Arith. D, Rel., Hist., Geog., Lat., Gr. BRENNAN, M. J.—P., Bot. D., Rel., Hist., Geog., Gr., Alg., Geom., Eng., Arith. CARLOS, J. A.—P., Lat., Gr., Alg., Geom., Eng. D., Rel., Hist., Geog. CARRAHER, S. F.—P., Rel., Lat., Gr., Alg., Bot., Arith. D., Geom., Hist., Geog. CARROLL, J. F.—P., Lat., Gr., Fr., Geom., Bot., Arith. D., Rel., Hist., Geog., Ger., Alg., Eng.

Cox, J. R.-P., Arith.

D., Rel., Hist., Geog., Lat., Gr., Fr., Alg., Geom., Eng., Bot.

Ennis, R. T.-P., Rel., Hist., Geog., Lat., Gr., Fr., Alg., Eng., Bot., Arith.

Gaspard, H. N.—P., Lat., Gr., Fr., Alg., Geom.

D., Rel., Hist., Geog., Ger., Eng., Bot., Arith.

HAYES, A. J.—P., Hist., Geog., Lat., Gr., Fr., Alg., Geom., Eng., Bot., Arith. D., Rel., Ger:

Johns, A. G.-P., Alg.

D., Rel., Hist., Geog., Lat., Gr., Fr, Ger., Geom., Eng., Bot., Arith. Lanahan, J. J.—P., Hist., Geog.

MCAFEE, F. L.—P., Rel., Fr., Geom., Bot., Eng.

D., Hist., Geog., Lat., Gr., Ger., Alg., Arith.

Muha, A. J.—P., Rel., Hist., Geog., Lat., Alg., Eng., Bot., Arith. D., Gr.

O'HARA, W. B.-P., Rel., Eng. D., Lat.

RYAN, T. F .- P., Arith.

WINGENDORF, A.-P., Alg.

ZINDLER, L.-P., Alg., Geom.

D., Rel., Hist., Geog., Lat., Gr., Fr., Ger., Alg., Geom., Eng., Bot.

ROSSENBACH, J. A.-P., Gr., Fr., Alg., Geom., Eng., Bot.

D., Rel., Hist., Geog., Lat., Ger.

ZAREMBA, J.—P., Rel., Gr., Pol., Geom., Bot., Arith. D., Hist., Geog., Lat., Eng.

#### First Academic.

ARETZ, A. A.-P., Geom. D., Rel., Hist., Geog., Lat., Gr., Fr., Geog., Alg., Eng. ARENS, F. X.—P., Lat., Gr., Ger. D., Rel., Hist., Geog., Fr., Alg., Eng. CARR, G.-P., Hist., Geog., Gr., Alg., Geom. D., Rel., Eng. D., Rel., Hist., Geog., Lat., Gr., Fr., Ger., Eng. CALNAN, T. A.-P., Alg., Geom. CURRAN, E. G.-P., Geom. D., Rel., Hist., Geog., Lat., Gr., Alg., Eng. Dooley, P. J.—P., Lat., Gr., Alg., Geom. D., Rel., Hist., Geog., Fr., Eng. D., Rel., Hist., Geog., Lat., Gr., Ger., Alg., Geom., Eng. FEHRENBACH, C. F.-P., Fr. HELFRICH, A. A.—P., Ger., Alg., Geom. D., Rel., Hist., Geog., Lat., Gr., Fr., Eng. D., Rel., Hist., Geog., Alg., Eng. KEATING, J. B.-P., Gr., Geom. MISKLOW, P.-P., Lat., Gr., Alg., Geom., Eng. D., Rel., Hist., Geog., Ger. PLANITZER, O.—P., Lat., Gr., Eng. D., Rel., Hist., Geog., Ger., Alg., Geom. ROEHRIG, F. X .- P., Ger. D., Rel., Hist., Geog., Lat., Gr., Fr., Alg., Geom., Eng. RYAN, R. J.—P., Ger., Alg., Geom. D., Rel., Hist., Geog., Lat., Gr., Fr., Eng. SWEENEY, E.-P., Hist., Geog., Gr., Alg., Geom., Eng. D., Rel. D., Rel., Hist., Geog., Lat., Gr., Fr., Eng. THORNTON, J. H.—P., Ger., Alg., Geom.

D., Rel., Hist., Geog., Lat., Gr., Fr., Ger., Geom., Eng.

D., Rel., Hist., Geog., Lat., Gr., Fr., Ger., Eng.

#### COMMERCIAL DEPARTMENT.

#### Preparatory Course.

Bossert, M. A.—P., Rel., Eng., Arith., B-K. D., Hist., Geog., Pen. CREEL, J. F.-P., B-K., Pen.

EARLY, E. J.-P., Arith., Pen., Typ-W. D., Rel., Eng., Hist., Geog., B-K. FRANKENBERRY, A .- P., Pen. D., B-K.

GARRY, G.-P., Eng., Arith., Pen., Typ-W. D., Rel., Hist., Geog., B-K.

GLEESON, V. P.-P., Eng., Hist., Geog., Pen., Typ-W. D., Rel.

KENNELLY, E. A .- P., Eng., Hist., Geog., Arith., Pen. D., Rel.

LANGDON, W.-P., Eng., Hist., Geog, Pen. D., Rel., Arith.

MAHON, J. A.-P., B-K., Pen., Typ-W.

McEvoy, C.-P., Eng., Pen. D., Rel., Hist., Geog., Arith.

NIEHOFF, H. M.-P., Pen., Short-H. D., Rel., Eng., Hist., Geog., Typ-W.

O'NEILL, W. W.-P., Pen., Typ-W. D., Rel., Eng., Hist., Geog.

O'BRIEN, E. P.-P., Eng., Hist., Geog., Arith., Pen. D., Rel.

SMITH, E.-P., B-K., Pen.

SMYTH, J. L.-P., Civ. G., Pen., Typ-W. D., Rel.

SMYTH, J. J.-P., Eng., Pen., Typ-W. D., Rel.

Woistman, J. H.-P., Eng., Pen., Rel., Short-H. D., Hist., Geog.

SPENGLER R. J.—P., Rel., Eng., Pen., Short-H. D., Hist., Geog., Typ-W.

#### **Business Course.**

#### Division D.

ARTHO, J. A.-P., Hist., Geog., Pen., Short-H., Law.

CURTIN, T. B.—P., Pen. D., Rel., Eng., Hist., Geog.

DELANEY, J. G.-P., Eng., Pen., Hist., Geog., Law. D., Rel., B-K., Arith.

ENRIGHT, C. J.—P., Eng., B-K., Pen., Law. D., Rel., Arith., Hist., Geog.

GLOCK, A. J.-P., B-K., Pen., Law. D., Rel., Eng., Arith., Hist., Geog.

HARRINGTON, C. A.-P., Pen., Hist., Geog., Law. D., Rel., Eng.

HEILMAN, C. A.—P., Eng., Arith., Pen., Hist., Geog. D., Rel., B-K.

LIEB, G. J.—P., Eng., Hist., Geog., Pen. D , Rel., Arith.

MADDEN, P. J.—P., Rel., Eng., B-K., Arith., Pen., Law. D., Hist., Geog.

MCALLISTER, F. W.-P., Eng., B-K., Pen., Hist., Geog. D., Rel., Arith.

McDermott, C. R.-P., Rel., Hist., Geog., Pen., Short-H., Law. D., B-K.

McCormick, C. J.—P., B-K., Pen., Law. D., Rel., Eng., Arith., Hist., Geog.

MURPHY, J. A.—P., Arith., Pen. D., Rel., Eng., B-K., Hist., Geog.

REILLY, E.-P., Pen. D., Rel., Eng., Hist., Geog.

SCHNEIDERLOCHNER, J. J.-P., Eng., Pen. D., Rel., B-K., Arith., Hist., Geog.

SCHUSTER, A. C.-P., Eng., Pen. D., Rel., Hist., Geog.

Todd, R. L.-P., B-K., Arith., Pen., Law. D., Rel., Eng., Hist., Geog.

#### DIVISION C.

BISHOP, T. G.-P., Cor., Arith., Pen., Law, Civ. G. D., Rel.

CAWLEY, F. G .- P., Cor., Arith., B-K., Pen., Law. D., Rel., Civ. G.

FRANZ, M. V.—P., Cor., Pen., Law, Civ. G., D., Rel., B-K.

HARTIGAN, H. M.-P., Cor., Pen., Law, Civ. G. D., Rel.

McKenna, C. A.—P., Cor., B-K., Pen., Law, Civ. G. D., Rel., Arith.

MARTIN, J. N.-P., Arith, Pen. D., Eng., B-K., Hist., Geog.

OBER, E.-P., Rel., Cor., Arith., B-K., Pen., Law, Civ. G.

OTT, ALBERT-P., Rel., Cor., Arith., B-K., Pen., Law, Civ. G.

RUTLEDGE, R. J.—P., Cor, B-K., Pen., Law. D., Rel., Hist., Geog. SLATER, H. R.-P., Cor., Pen., Law, Civ. G.

D., Arith., B-K.

WURZEL, A. J.-P., Arith., B-K., Pen., Civ. G. D, Rel.

D., Rel., Eng., B-K., Arith., Cor., Law, Civ. G., Pen. YELLIG, E. B.—P., Typ-W.

DIVISION B.

CURRAN, T. A.-P., Arith., Pen., Civ. G. D., Cor., B-K.

Division A.

ORER, R. A.—P., Cor., Arith., B-K., Pen., Law, Civ. G. D., Rel., Eng. ZIMMERMAN, J. H.—P., Cor., Arith., B-K., Pen., Law, Civ. G.

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Bejenkowski, A.-P., Ch. Hist., Eng., Gr., Alg., Geom., Chem. D., Hist., Lat., Ger. D., Lat., Trig. COSTELLO, J.-P., Ch. Hist., Eng., Gr., Ger., Alg., Geom., Chem. COYLE, J. I.—P., Ch. Hist., Hist., Eng., Gr., Alg., Geom. D., Hist., Lat., Ger., Trig. DEKOWSKI. J .-- P., Eng., Gr., Fr., Alg., Geom., Chem.

D., Ch. Hist., Hist., Lat., Ger.

HANNIGAN, C. B.-P., Gr., Ger., Alg., Geom. D., Ch. Hist., Hist., Eng., Lat., Trig. D., Ch. Hist., Hist., Lat., Ger. JAWORSKI, J. L.—P., Eng., Gr., Fr., Alg., Geom. JACKSON, E.—P., Ch. Hist., Eng., Lat., Gr., Alg., Chem. D., Geom.

KEANE, C. M.—D., Ch. Hist., Hist., Eng., Lat., Gr., Alg., Geom., Chem.

KILGALLEN, J.-P., Alg., Chem. D., Ch. Hist., Hist., Eng., Lat., Gr., Fr.

KOLIPINSKI, S. A.-D., Ch. Hist., Hist., Eng , Lat., Gr., Ger., Fr., Alg., Geom., Chem. McGuigan, E. M.—P., Ch. Hist., Hist., Eng., Gr. D., Lat., Fr., Alg., Geom.

MORALES, E. M.—P., Ch. Hist., Eng., Gr., Chem.

D., Hist., Lat., Ger., Fr., Alg., Geom.

MURPHY, D.—P., Ch. Hist., Hist., Eng., Gr., Ger., Alg. D., Lat.

NEILAN, F.-P., Alg., Geom., Chem. D., Ch. Hist., Hist., Eng., Lat., Gr., Ger., Fr.

O'SHEA, T.-D., Ch. Hist., Hist., Eng., Lat., Gr., Alg., Geom., Chem.

POBLESCHEK, J. A.—D., Ch. Hist., Hist, Lat., Gr., Ger., Fr, Alg., Geom., Chem.

RYAN, J. P.—P., Geom. D., Ch. Hist., Hist., Lat., Gr., Ger., Fr., Alg., Chem.

SIERAKOWSKI, C.-P., Eng., Gr., Fr., Geom., Chem. D., Ch. Hist., Hist., Lat., Ger. SIMON, J.-P., Geom.

D., Chem., Hist., Ch. Hist., Eng., Lat., Gr., Ger., Fr., Alg., Chem.

### Sophomore Class.

GWYER, C.—P., Hist., Lat., Gr., Ger., Eng., Fr., Trig, Chem. D., Ch. Hist. HAYES, R.-P., Ger. D., Ch. Hist., Hist., Lat., Gr., Eng., Fr., Trig., Chem. SCHWAB, F.-P., Gr., Eng., Fr., Trig., Chem. D., Ch. Hist., Hist., Lat., Ger. SZUMIERSKI, F.—P., Trig. D., Ch. Hist., Hist., Lat., Gr., Pol., Eng., Fr., Chem.

#### Junior Class.

DAVIN, E. L.-P., Script., Phil., Eng., Lat., Hist

GAYNOR, H. E.-P., Script., Phil., Eng., Nat. Phil. D., Hist.

D., Nat. Phil., Trig. HALLERAN, C. V.—P., Script., Phil., Eng., Lat., Gr., Hist. Malloy, J. F.-D., Script., Phil., Eng., Lat., Gr., Fr., Ger., Nat. Phil., Trig., Hist.

NELSON, J. A.—D., Script., Phil., Eng., Lat., Gr., Fr., Ger., Nat. Phil., Trig., Hist.

PIETRZYCKI, F.-P., Script., Phil., Eng., Lat., Gr., Pol.

Relihan, M. J.-P., Script., Phil., Eng., Gr., Ger., Nat. Phil., Trig., Hist.

D., Lat., Fr.

N. B.-The names of this year's graduates, as well as of those who were absent from the examinations or failed to pass, are not given in the above list.

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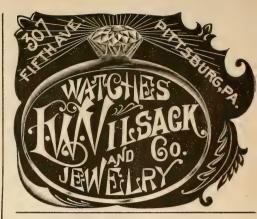
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